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OUR SUNDAY VISITOR

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A NATIONAL WEEKLY

THE HARMONIZER

PRICE IN U. S. 2c PER COPY

Volume XV

1926

HUNTINGTON, INDIANA, JULY 18, 1926

1926

Number 14

Fundamentals of Faith Tested By Reason

BY RT. REV. JOHN F. NOLL, D. D.
Bishop of Port Wayne.

IX—GOD THE REVEALER.

REVELATION follows as a natural corollary from creation. We saw last week that within every man lives a spark, which, because it is not material, is not subject to dissolution or decay. Unless positively destroyed by its Maker it must live on forever. Now the questions arise, "Where will it live?" "What will be the state of its existence after its separation from its body companion here on earth?" "If it has an eternal destiny, what must be done for its attainment by the human being while he lives here below?"

These are the questions that need an answer, and the attention given them by the thinkers and philosophers of the pagan world, by Cicero, Plato, Aristotle, as well as the confusion that exists even in the modern world where revelation is discarded, are proofs that these questions need a definite, decisive answer.

If the Creator has provided so well for the care of the physical life of man and for his temporal well-being, He surely would concern Himself about the spiritual life and the eternal well-being of the same individual. On the surface of the earth must grow food sufficient to provide nourishment and strength for hundreds of millions, and that has been provided. Suppose the surface of the earth were like the surface of the Sahara, or that it were rocky instead of being of soil construction—even life would be impossible here on earth. For could any of us subsist without air, yet there is ample for all. What would we do without water, yet it has been provided in abundance. What would we do without the sun? Astronomers tell us that it is located 93,000,000 miles away, but that it is just in the right place. If it were not where it is, and the earth's position relative to it as it is, we could not live.

Now, it is ridiculous to suppose that we have all these things just as they ought to be, by chance. Every sane person knows that they are to be credited to a provident Creator. But our well-being in eternity is a thousand times more important than our well-being here. Hence, knowledge concerning the God who made us, concerning our duties to Him here, concerning our destiny after death, must be within man's reach. But without revelation all is speculation. The knowledge must be definite, precise, indisputable. Such knowledge can come only from God Himself.

If the scientist, the philosopher, and the true theologian could meet in friendly mood, each offering that which has definitely been established within his realm, one would say, "Amen" to the creed of the other. Science would say its findings on the table, but admit that its province is limited by phenomena or the things that are and the laws that govern them. Neither its microscope nor its microscope have disclosed the human soul because spiritual things cannot be reached by physical processes. Philosophy would tell science that the ultimate principle of human life is immortal. To this science could easily say, "Amen" because it holds that even matter is indestructible. Revelation would come between science and philosophy and, holding both their hands, assure them that the author of both the physical and the spiritual must be deeply concerned about them; that if the sun, the moon, the stars, and all else were made for the welfare of man during his stay here, then much more must be made for him for his never-ending existence in eternity. How cheering it is for the philosopher to teach the scientist whence he came, and for the theologian to teach both whether they are going. To this trinity of teachers, instructing in accordance with the well established facts of their respective fields, all people should gladly bow their heads and say, "So be it; Amen, Amen."

The Mystery of the Most Holy Trinity

All Christians believe in the adorable mystery of the Holy Trinity; that is to say, they firmly hold that there is but one God in Whom, however, there are three distinct Divine Persons, the Father, the Son, and the Holy Ghost. The Father is truly God. The Son is truly God. The Holy Ghost is truly God. The Father is at the Son. The Son is at the Father. The Holy Ghost is neither at the Father nor the Son. Yet there is only one God. The three distinct Persons possess one indivisible nature, the nature of God.

The doctrine of the Holy Trinity, of three Divine Persons in one Divine nature, is the greatest of all mysteries. It is above and beyond all uttermost reach of any limited mental capacities. Yet I believe it heart and soul. I do not seek to see. One step is enough for me. That step is faith in God's word infallibly interpreted by the Church of God.

In a world of mysteries it is foolish indeed to deny or even to doubt anything merely because it is a mystery. The cognitive faculties of men, both sensitive and intellectual, are limited indeed.

We can hear within a limited distance, but we are not so foolish as to doubt the existence of sounds beyond that distance. We can see a limited distance, but we do not absurdly doubt that there are objects beyond the

The Cathedral and the Church

St. Louis Post-Dispatch, June 30, 1926.

The consecration of the New Cathedral, with the Princes of the Church officiating in the brilliant ceremonial, is an historic event. Following as it does the Eucharistic Congress in Chicago, it emphasizes the magnitude and splendor which the Roman Catholic Church has achieved in the Western world. The two great cities of the "Valley of Democracy" have witnessed two striking triumphs of pagantry, but they have also witnessed something more significant—two vast, compelling demonstrations of intense spiritual reality.

If "to have great poets we must have great audiences, too," so, to have great churches we must have great congregations. The Roman Catholic Church has great congregations. Its greatness may be symbolized in the play of its architecture and the robed and mitred majesty of its prelates; its greatness abides in the fervor of its people, in their worshipful fidelity to its commandments, in their unswerving trust in its authority and guidance. In a time when other sects complain of faltering allegiance and fading prestige the Roman Catholic Church, so far as an impartial, non-communistic can observe, maintains

INFORMATION CONCERNING CATHOLIC RELIGIOUS ORDERS.

[In this column we are running a series of 400 word articles on the different religious orders and congregations of men and women. Every article is written by a member of the religious community discussed.]

THE CONGREGATION OF THE SISTERS OF THE ATONEMENT.

Third Order Regular of Saint Francis.



The Sisters of the Atonement, of the Third Order Regular of St. Francis, form the Second Congregation of the Society of the Atonement, the youngest branch of the great Franciscan Family. They wear the brown habit and observe the ancient Rule given by Pope Leo X to the Third Order Regular. This is supplemented by their own Constitutions, which are approved by Ecclesiastical authority.

By a special indult of the Most Reverend Minister General of the Order in Rome (Nov. 10, 1921) they are aggregated to the Friars Minor and enjoy all of the spiritual privileges, indulgences, etc., that are peculiar to the Friars of the First Order and to the Poor Clares. The objects as set forth by their Constitutions, are: "To further the Re-union of all Christians, and to undertake work of a missionary character, especially the teaching of Catechism and Christian Doctrine among the poor, non-Catholics and non-Christians, at home and in the Foreign Mission Field. They will also give opportunities for Retreats, and instructions to persons desirous of entering the Catholic Church."

The Sisters have branch Houses in Texas, Pennsylvania, Ohio, and large Mission Settlements in crowded Italian sections of New York City and Philadelphia. But work is not the main object of the Graymoor Sisters as it was not the primary end of the Religious of long ago. They realize that it is necessary above all else to guard the Interior Life, first, for the advancing and securing of their own interior union with God, which is the terminus ad quem of the Religious State, and next, to offer supplications for the needs of our holy Mother the Church and for sinners. So we find the Sisters for three or four hours each day succeeding one another in a short day and also brief night watch of intercession before the Tabernacle. Requests for prayers are sent to them from all over the world and the Rosary League of Our Lady of the Atonement and its Novena are in themselves large works entailing a vast amount of correspondence and other clerical labor.

Aspirants are received between the ages of 15 and 35 years. They must have good health and a sound mind and be free from all financial obligations, such as debts. They must not have taken vows in any other Institute and must be able to bring good references from Pastor or Confessor and also Baptismal and Confirmation Certificates. No large dowry is required. Younger girls of fourteen years are received as Oblates of Our Lady. They wear a dark dress with a blue veil and are taught by one of the Sisters. As they aspire to be one day members of the Congregation, they live in the Novitiate House. They are as merry and happy as they are privileged.

The life of the Sisters of the Atonement is far from being an austere or gloomy one. Were such the fact they would be very poor Franciscans, for the Spirit of the Order is one of Joy and Simplicity.

Catholic young women desiring to give their lives for the extension of the Kingdom of Christ, our dear Mother, the Catholic Church, will find every opportunity of so doing among the brown-clad daughters of Saint Francis of Graymoor. There is at Graymoor a Guest House, *Our Lady's Hostel*, open all of the year, where women visitors are welcome for a visit of a week or two. Not any specified amount is charged for board, but offerings are made according to the guest's ability and desire.—*The Rev. Mother Superior, St. Francis' House, Graymoor, P. O. Garrison, N. Y.*

An Interesting Historical Sketch of Saint John the Evangelist

ST. JOHN the Evangelist was one of the martyrs in the reign of Domitian. Our Lord had promised him and his brother St. James that they should both drink of His chalice, and be baptized with His baptism; but the promise was very differently fulfilled to each of them. St. James was martyred a few years after, being the first of the apostles to receive his heavenly reward; while St. John lived to a very great age, long after all the other apostles, and at last died a natural death. Still he is always looked on as a martyr, both because of our Lord's promise, and because he actually suffered what would have killed him, if it had not pleased our Lord to save his life by a miracle.

Every Catholic knows that St. John was the disciple whom Jesus loved in a peculiar way; that he leaned on Jesus' breast at the Last Supper; that as Jesus was hanging on the cross He gave our dear Lady into his charge; and that during the fifteen years that she lived after our Lord, St. John waited on her, and took care of her, like a most dutiful and affectionate son. When we think of all these things we cannot wonder that St. John should have been the apostle of love. One of the fathers of the Church says that even the Cherubim and Seraphim learned many things from St. John, and listened to him with great attention.

St. John preached the Gospel in Phrygia and Parthia, and some say that he travelled as far as India. But his chief charge was Asia Minor, where he founded the Seven Churches of Ephesus, Smyrna, Pergamus, Thyatira, Philadelphia, Sardis, and Laodicea. He spent most of his time in Ephesus, where there was a famous temple dedicated to the goddess Diana. This temple drew a great many people of all classes, to Ephesus; so that the city was both a very rich and very wicked place; for the worship of the pagan gods was so very impure, that wherever it flourished the most horrible sins were practised under the name of religion. It was, therefore, no easy task to preach the Gospel at Ephesus. But St. John did not despair that the grace of God could convert even such hard hearts as those of the Ephesians; and so he went on month after month, and year after year, preaching to them, setting them a very holy example, and winning them by the sweetness and gentleness of his conversation, till at last in this place, which had been filled with evil spirits, and devoted to the service of the devils, a flourishing Church was established, and prayers and hymns rose night and day in honor of the one True God.

St. John had a great many enemies among the wicked men who worshipped the goddess Diana, and when the Emperor Domitian began to persecute the Christians, they accused him of being a very dangerous sort of person, who had great influence with the people. Domitian, therefore, ordered him to be sent to Rome, in order that he himself might question

him. St. John was now about ninety years old, and though his mind was as strong as ever, his body was feeble and bowed down with age. But the Roman soldiers who had charge of him were a hard-hearted set; they took no notice of his holy and venerable countenance, or of his great age, but they loaded him with heavy chains, which bent him double, and made his whole body ache.

When St. John arrived at Rome, he was taken before the Emperor, who asked him several questions, to all of which he gave bold and straightforward answers. Domitian, however, was not satisfied. He was of such a suspicious temper that the more simple were St. John's answers, the more certain he felt that there must be something very deep hid under them. St. John also worked several miracles before him, casting out devils, healing the sick, and even raising the dead to life. But this only made his case worse; for Domitian now hated him because he was so superior to himself; and he, therefore, condemned him to be put to a very cruel death.

It was the Roman custom to scourge all persons who were condemned to die; and, accordingly, St. John was stripped, and, in spite of his age and weakness, was scourged till his bones were bare, and the blood poured from him. He was then taken to a place in the city, near one of the gates, which is still called the Latin Gate. The fame of his preaching and his miracles was widely spread abroad, and the whole Senate and an immense

LITTLE GLEANINGS FROM HERE AND THERE

BLAMES DISABLED WAGE-EARNERS FOR POVERTY, NOT BIG FAMILIES.

Large families do not create poverty, according to the results of a study made by the New York Association for Improving the Condition of the Poor. Statistics for 5,693 families indicate that the average number of persons per family is 5.1, while the New York (city) average is 4.4. In the Italian sections of the city the average is 6.1, while the Negro sections show an average of 4.2. The records of the Association, it was stated, prove that the real reason for poverty and dependency was sickness and death of the wage-earner. The greatest number of families had two children and one-half the total number had fewer than four. The long-standing "statistical family of five" constitutes only 16 per cent of the families analyzed.—*New York Times, Feb. 5, 1925.*

PROTESTANTS' USE OF WORD "CATHOLIC" CONFUSING.

The use by High Anglicans of the terms "Catholic" and "Anglo-Catholic" often leads to confusion, of which an amusing example has just occurred. An Anglo-Catholic wrote to a paper the other day complaining of the use of "Catholic Church" when "Roman Catholic Church" was intended, arguing of course that the

Anglican had a right to use the word Catholic as a description of their body. The editor of the paper then issued an instruction to his staff in these terms, according to the Catholic Herald:

"In all future references to Catholics or the Catholic Church the word Roman must be inserted. Please see that this instruction is carried out." A few days later a well-known Anglo-Catholic visited the city and gave an address full of references to the "Catholic Church," meaning the Church of the Anglo-Catholics. The reporter, who did not know much about the Anglican claims, inserted "Roman" before every reference, and his report made the lecturer responsible for some true—but in the circumstances remarkable—statements, including this: "There is only one true Church and that is the Roman Catholic Church."

THE CONFESSIONAL.

Quoted from the "Editor of The Christian Register, Unitarian, Boston": "There is an impressiveness which no one is proof against in the row of the eyes of the visitor to a Catholic church. What revelations of human sorrow these walls could give were they to become vocal!"

"What anguish of spirit has been soothed, what shame and repentance given the grace of forgiveness, what

discouragement met with hope, what perplexity cleared in wise counsel, what wrongs righted, what temptations forestalled, what virtues inculcated, what bulwarks reinforced against evil, what wholesome penances prescribed, what sacred confidences established, what saving directions vouchsafed, as laden souls were unburdened!"

Mr. Clark, editor of the Republican Record, of Carrollton, Mo., has noticed one thing which seems to have escaped a great many people; and that is the connection between infidelity in the pulpit and politics in the pulpit. In the Republican Record of March 26, 1926, he points out a Kansas City Baptist preacher, the Rev. D. J. Evans, who recently attacked the Bible along its whole front and was not rebuked or called to book by the Kansas City Council of Churches. But this same Dr. Evans was able to obtain a committee of the Council to remonstrate against the blasphemy of certain newspapers that recently took a poll on the prohibition question. Mr. Clark may almost be pardoned for taking the 25th chapter of St. Matthew as a text on "Pharisees and Hypocrites." He thinks rightly that heresy is the deadliest of all sins.

A Miss de Leen was one of the leaders in a Communist uprising in

Christianity Inspired the Great Themes of Art and Literature



Rev. Albert Muntach, S. J.

How strange it is that some people think that in order to find enjoyment in art, literature, poetry and music, they must have recourse to what is low, degrading or even sinful. Such people have never realized that the best literary and artistic productions, the noblest and most inspiring hymns and songs always voice sentiments which, if they are not virtuous, at least appeal to our better nature. For these productions always bring out something wholesome, normal, sane, and helpful to man in his spiritual needs. Take any of the so-called popular poems of literature—poems which are known even to the nian on the street, and you will find that this is the truth. Few there are who do not know Longfellow's poem "Resignation." We know the beautiful lesson of hope and courage which is brought out in these simple and charming lines:

"There is no Death! What seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call Death."

If we recall word-famous paintings, we shall see that here too the best-known works stir up worthy sentiments in the beholder. For these masterpieces portray themes which readily put us either in a reverent mood or lift our hearts to fellowship with the best and noblest of our race. This is the case for instance with Millet's far famed "Angelus" and "Evening Prayer." His simple and pathetic representations of peasant life in France are never allied to anything low or debasing.

Again, other themes frequently chosen by famous painters, are those connected with the life of Christ, His Blessed Mother, or His Saints. We know how many wonderful paintings exist portraying the Christ-child, and how each one of them has its own characteristic and tender appeal. Munkacsy's "Christ Before Pilate"

and "Christ on Calvary" have inspired thousands. The "Mater Dolorosa" is one of the favorite themes of Christian art, and the person of faith can always draw some help and consolation from devout contemplation of this picture.

It is the same with the great books of World-literature. They are really uplifting and inspiring in the best sense of the word. Their writers do not portray the baser passions of man with the object of corrupting hearts, poisoning minds, and destroying souls. When these authors must touch upon the darker side of life and depict characters under the sway of base passions, they do this not with the purpose of gloating over their victim's faults and transgressions, but with a higher aim of teaching their fellowmen. Books which develop exclusively erotic themes, which present a one-sided development of only the grosser vices of man, have not yet found an entrance into the charmed circle of the world's best and greatest literature.

Liste not an eminent modern critic on this point. "There has probably never before been a time which affords so abundant illustrations of morbid work as today. We shall have occasion later to speak of Verlaine, Zola, Ibsen, and the rest, with their prurient prose and putrescent poetry; and here it is enough to note that the diseased and the morbid are by definition excluded from literature in the best sense of the word. Good art is not only sincere; it is human and wholesome, and sound." (Arlo Bates, Talks on the Study of Literature).

Thus the works of the really great novelists—Scott, Thackeray and Dickens—touch on the vices and virtues of men and women alike. But their books never make virtue ridiculous, nor do they allow characters of vicious and perverse inclinations to stalk ever triumphant through life. They rightly counterbalance the corrupt tendencies and criminal instincts of some of their characters with the more wholesome lives of clean-minded and clean-living persons. The greater poets never held a brief for wrongdoing heroes. The works which they

(Continued on Page Six)

The Correspondence Between Trajan and Pliny

BY THE REV. JOHN M. RYAN, Ph. D., C. S. C., NOTRE DAME, IND.

THE memorable correspondence between Pliny and Trajan is the most valuable record we have of the early Christian history during this period. This correspondence contains what can be considered the most important act in regard to Christians during these first centuries and Trajan is the emperor to whom we can attribute with absolute certainty special legislation on the subject of Christianity. By a rescript given in the year 112, he settled definitely the procedure to be carried out with the followers of Christ.

Pliny had been sent on a special mission as direct representative of the emperor to restore order in the province of Bithynia Pontus and a large portion of Asia Minor. This province was in a bad shape owing to previous corrupt officials, and Pliny, knowing his difficult task, had permission to write frequently to Trajan for advice.

One of his great troubles was how to deal with the Christians, who were numerous, not only in the cities, but even in the villages and country districts. By their number they had become a distinct element in social matters and a troublesome influence in some branches of trade. The temples of the gods, he complained, were deserted, the solemnities of pagan worship neglected and the sale of the fodies for the victims in the temples, from which a considerable sum as revenue was derived, had almost ceased.

Accusations were brought against the Christians as the cause of this state of things and Pliny at once took steps to repress them. When they were brought before him for trial he first asked each one separately whether he was a Christian, repeating his question three times and threatening punishment to those who confessed. All who remained unshaken were put to death unless they were Roman citizens and used their right to appeal to Caesar, which some of them did.

In the course of procedure difficulties arose because of new phases which the cases commenced to offer and because of an anonymous document accusing many of Christianity. Some of those accused denied the charge; others at first acknowledged it, but through threats of the judge and fear, afterwards contradicted themselves and said that they had been Christians at one time, but had renounced many years before. All these proved the earnestness of their denial by offering libations and burning incense before the statues of the emperor and conforming to the pagan ritual. These latter cases were the cause of Pliny's trouble. As long as the culprits acknowledged their faith, he knew how to proceed, but when they recanted he was at a loss as to what he should do.

All his experience as a lawyer was of no avail as he had never before witnessed Christian trials. In this

Catholic Makers of America

By SCANNELL O'NEILL.

Author of "Converts to Rome in America," etc. Copyright of "Some Roads to Rome in America."

[ALL RIGHTS RESERVED.] I presume that your fellow-citizens will not forget the patriotic part which you took in the accomplishment of our Revolution and the establishment of our Government, or the important assistance which they received from a nation in which the Roman Catholic faith is professed. From President Washington's reply to the Address of the American Catholics, March 13, 1793.

This list has been compiled in the hope that it will be welcomed by editors, lecturers, etc., who wish to have, in brief and convenient form, information concerning those Catholics who have contributed to the formation, growth and defense of our beloved country. While not claiming to have swept the field clean, the compiler nevertheless feels certain that the statistics herein set down will serve their purpose until such time as a fuller roster of notables shall have been mustered.

GOVERNORS OF STATES

(Continued.)

William Smith Flynn (), Rhode Island, 1923-25. (LL.D. Georgetown University, 1924.)
Martin H. Glynn (1871-1924), New York, 1913-14. First Catholic to hold that office. Received 103 ballots for Presidential nomination at Democratic National Convention in 1920. When renominating President Wilson in 1916, he used the slogan, "He kept us out of war." He had a share in the settlement of the Irish question.
General Willis Arnold Gorman (1814-70), Minnesota, 1853-57.
James Henry Higgins (1876-), Rhode Island, 1907-09.
Paul Octave Hebert (1818-80), Louisiana, 1853-56. Brigadier General C. S. A. When Governor he appointed William T. Sherman president of the Louisiana Military Academy. United States Commissioner to Paris Exposition.
William Johnson (1817-), acting, Kentucky, 1839.
Edward Kavanaugh (1895-1844), acting, Maine, 1842-43.
General Wladimir Krzyzanowski (1824-31), Alaska Territory; first to hold office.
General Joseph Lane (1801-81), Oregon Territory, 1849-50 and 1853. United States Senator.
Octaviano Ambrosio Larrazola (1859-), New Mexico, 1919-21.
(Continued on Page Six)

A BRIEF SURVEY OF FT. WAYNE DIOCESE

FORT WAYNE DISTRICT

IMPROVEMENTS BEGIN IN THE CATHEDRAL MONDAY.

Five Masses Today in Library Hall—Week Day Services Held in the Sacristy.

In the Cathedral of the Immaculate Conception, Fort Wayne, the second group of improvements began Monday. These include the laying of a new floor and polychrome tiles to be followed next fall by the installing of new pews. Preparations for the work have been under way for several days ago. In order to expedite the work there will be no services in the church proper. Week day Masses are being celebrated in the sacristy at 6:30, 7:40 and 8:45 a. m., arrangements having been made to accommodate the regular attendance. This order will obtain for possibly three weeks.

Today (July 15) five Masses will be celebrated in Library hall at the usual hours, 8:00, 8:45, 9:30, 10:15 (children's Mass) and 10:30 o'clock, followed by Benediction of the Most Blessed Sacrament. Members of the Young Ladies' Sodality will receive Holy Communion in a body at the 8:00 o'clock Mass.

If conditions permit the Sunday Masses, July 22, will be celebrated in the Cathedral, when it is expected that at least a portion of the building may be used. For several weeks workmen have been engaged in the church basement supplying additional concrete pillars, which engineers indicated were essential for the support of the floor, especially since the weight will be greatly increased by the new flooring placed over the old, and the aisles in which a large quantity of concrete and stone will be used.

Rev. Thomas M. Conroy, rector of the Cathedral, when the remodeling program which when finished, will make the religious edifice one of the most imposing in the middle west. The present work, like that of the foregoing and illuminating, is being done by the Ransbush Decorating Company of New York City.

ST. JOSEPH'S PARISH HOLDS PICNIC TODAY.

Elaborate Plans for Outing Are Made by the Congregation—Benefit for the Church.

All is in readiness for the picnic to be given today by the members of St. Joseph's church, Fort Wayne. The affair will be held on the parish grounds, Brooklyn and Hale avenues, and is for the benefit of the church. Rev. Robert J. Halpin, pastor, assisted by E. E. Knepper, president of the Holy Name Society, and Mrs. Harry Kerner, president of the Ladies' Rosary Society, is in general charge of arrangements for the affair.

The event will be featured by a chicken dinner, served at the noon hour in the church hall. Booths and refreshment stands will be provided, and also provide for patrons. Large tents have been raised affording protection from the sun or shelter in case of showers. Electric fans will supply cool breezes during the service of the dinner.

Besides the general committee, several chairmen have been appointed as follows: Kitchen, Mrs. Mary Clegg; caterer, Mrs. Charles Stuck; coffee urn, Mrs. Edward Parlost; dishes, Mrs. Charles Gebhardt; jars, dining room, Mrs. Ralph Reed; tables, William Dowling; concessions, E. E. Knepper; tents, Attorney Harry Kerner; soft drinks, Louis Scherer; advertising, Elmer Harkender; electric wiring, Bernard Mettler.

THREE PARISH PICNICS PROVE POPULAR EVENTS.

A trio of parish picnics, two of them in Fort Wayne, were held last Sunday and despite weather employed generous patronage. Under the auspices of Rev. Henry A. Hoerstrman and the congregation of St. Andrew's church, a delightful lawn fete was held on the church grounds, New Haven avenue, during the afternoon and evening. Various stands provided refreshments and also entertainment for the visitors. From 5:00 to 7:00 p. m. an inviting supper was served by the Ladies' Rosary Society in the church hall. Rev. Francis Faust of New Haven and Rev. J. Nicholas Alfieri of Hoerstrman were the guests of Father Hoerstrman at the festivities.

In the Most Precious Blood parish, of which Rev. Basil Didier, C. P. S., is pastor, the Social and Dramatic club sponsored a lawn fete, featured by a supper service, served and refreshments were served, various stands also providing for the picnickers. Proceeds at St. Andrew's and St. Nicholas were for the benefit of the churches, and the Most Precious Blood for the benefit of the new school fund.

PASTOR FROM GERMANY VISITS FORT WAYNE

Rev. Franz Gessler, of Untertheim, Wuerstingen, Germany, who came to the United States to attend the Eucharistic Congress and who had since been a guest of Rev. Charles H. Thiele, rector of St. Peter's church, Fort Wayne, left Monday for Cincinnati. He had assisted at St. Peter's during the absence of Rev. Arnold J. Wibbert who is on a vacation trip, and at the High Mass at 7 o'clock Sunday morning gave a special sermon for members of the Holy Name society who received Holy Communion in a body. Father Gessler will visit Pittsburgh, Buffalo, Niagara Falls, Washington and New York, sailing the latter part of the month for Germany.

FOURTH ANNUAL PICNIC TODAY AT MONROEVILLE.

Chicken Dinners to Be Served at Arcola and Ronoke.

For the benefit of St. Rose's church, Monroeville, Ind., of which Rev. Charles Mary is pastor, the fourth annual picnic will be given today by the

congregation. A chicken dinner will be served by the ladies in Giant's Woods, Lincoln Highway, Stop 54. Extensive preparations have been made in case for a large attendance. Rev. Paul A. Welch and the congregation of St. Patrick's church, Arcola, are planning a picnic and chicken dinner to be given soon, though the date has not yet been announced. St. Joseph's congregation at Ronoke announced a chicken dinner to be served in the church hall on Sunday evening, August 1.

ARCHBISHOP MAXIM WELCOMED IN NEW YORK

Most Rev. Archbishop Maxim of Australia, who received Mayor Walker, at the City Hall, New York, at 12:30 o'clock last Saturday afternoon upon his arrival from Chicago, where he recently attended the Eucharistic Congress. Six years ago the prelate was accorded the freedom of the city.

C. T. A. U. OF ILLINOIS HOLDS ANNUAL MEETING

Planning participation in the national meeting of the Catholic Total Abstinence Union to be held in Washington, D. C., August 9-11, members of the C. T. A. U. of Illinois met last Sunday in annual convention at the Knights of Columbus hall, 105 West Madison street, Chicago. In addition to the plans for the national meeting, phases of the work in Chicago and other important Illinois centers were considered by leaders.

The delegation of national officers was headed by Rev. Peter J. O'Callahan, president of the C. T. A. U. of America, and formerly a resident of Chicago. He is now head of the Mount Melchisedech Catholic Home Mission society, Oakland, N. J. P. B. Flanagan of Chicago is president of the Illinois delegation. Aida H. O'Connor, secretary, William A. LaMotte, from Leshena, Wis., an Indian, was a delegate to the convention.

REDEMPTORIST GUEST OF INDIANA RELATIVES

Rev. John N. Hecker, C. S. S. A., of San Antonio, Tex., a Redemptorist missionary, visited his cousin, Sister M. Aletha, at St. Joseph's parish, Fort Wayne, last week, later leaving for a visit with his sister, Sister M. Blandina, in St. Joseph's parish, Mishawaka. They are members of the Poor Handmaids of Christ. Father Hecker is in charge of a number of Mexican missions and is enjoying his first vacation in several years. He attended the Eucharistic Congress in Chicago, made a trip to the famous shrine of St. Anne de Beaupre, near Quebec, and is now visiting relatives before returning to his duties in Texas. The missionary is a guest at St. Joseph's hospital, Mishawaka.

REQUIM HIGH MASS ATTENDED BY ALUMNAE

Rev. Edward H. Vurpillat, pastor of St. Vincent's church, Academic, Ind., and chaplain at Sacred Heart Academy, celebrated Requim High Mass at 8 o'clock Tuesday morning at the academy chapel for Sister M. Imeldine. Sister Imeldine, a beloved member of Holy Cross was a teacher of unusual ability, and her early death was a loss to the community. It was during her student days at Sacred Heart that she embraced the faith and later became a member of the community. The deceased was a general favorite with the alumnae and members of the association from Fort Wayne and vicinity attended the Requim Mass.

MUNCIE DISTRICT

Mrs. Frances Hirschman, regent of the St. Lawrence Circle of Daughters of Isabella, will leave the latter part of this month for Los Angeles, Cal., to live with her daughter, Mrs. Joseph Stein, formerly of this city. Mrs. Edwin Greene, formerly vice-regent, will have charge of the circle during the absence of Mrs. Hirschman.

Edward J. Manok left last week for an extended tour of Europe. He expects to spend some time in Germany, France, England, Italy, and other points of interest before returning to Muncie.

ELWOOD

The twenty-fifth anniversary of the dedication of St. Joseph's church of Elwood was fittingly observed by the members of the parish Sunday. A number of out-of-town guests participated in the celebration. The first Mass was celebrated at 6:00 o'clock by the Rev. Father Jacob Clements of Louisville, Ky., and the second Mass at 7:00 o'clock at which the men of the parish received Holy Communion in a body. The last Mass at 10:00 o'clock was said by the pastor, the Rev. Father B. B. Beigel. The exact date of the anniversary was Wednesday, July 14th, but arrangements were made to have the celebration in connection with the regular Sunday services. St. Joseph's church is one of the prettiest of the diocese and is built in Romanesque style of architecture of brick and stone. It is 175 feet in length, inside measurement, 50 feet wide in the nave, 60 feet across the towers, and 70 feet across the vestries. The ceiling is 41 feet high. The church has two towers, one 128 feet in height and the other 101 feet.

NOTICE TO OUR READERS

The following are the District Correspondents:

Fort Wayne—Miss Helen May Irwin, Care of Journal Gazette, Fort Wayne, Ind.
South Bend—Miss Anna G. Huntington, Elkhart Truth, Elkhart, Ind.
Logansport—Miss Mary Hooley, 212 1/2-4th St., Logansport, Ind.
Huntington—
Lafayette—Miss Marie McGrath, 1321 South St., Lafayette, Ind.
Muncie—Kathleen Merhan, 815 Charles St., Muncie, Ind.

We are grateful to these willing workers for the real and enthusiastic work which they have undertaken their difficult task. We ask our readers to cooperate with them. We plan to devote as much space as possible each week to District News, and regret that the limits of our paper will not permit every parish to be represented each week, but we purpose to give every parish equal proportionate representation.

Pastors who have not sent us the history and photographs of their buildings are respectfully requested to forward these to the Diocesan Editor at their earliest convenience.

LAFAYETTE DISTRICT

WEDDINGS

McCorrick-Rhodes.

Miss Genevieve Margaret McCorrick, daughter of Mr. and Mrs. S. P. McCorrick, and Verne Dale Rhodes of Scranton, Pa., were married Saturday at high noon at the home of the bride's parents with the Rev. J. R. Dierman officiating.

The bride was attended by her cousin, Miss Margaret Brown of Zanesville, Ohio, as bridesmaid. E. T. McCorrick, brother of the bride, served as best man. Mr. and Mrs. Rhodes left on a trip to the northern lakes and after August 15th will be at home at 403 Maple street, West Lafayette.

Local Franciscan Changes.

Pastoral changes affecting St. Boniface church and St. Elizabeth hospital were made at the annual chapter of St. John the Baptist province of Franciscan Fathers, held Tuesday and Wednesday at Cincinnati.

Rev. Ephrem Lieftueher, O.F.M., for the past several years chaplain at St. Elizabeth's hospital, is transferred to Our Lady of Sorrows church, Kansas City, Mo. He will be succeeded here by Rev. Joachim Markus, O.F.M. of New Orleans, La. Bro. Walter Sullivan, O.F.M., for the past seven years stationed at St. Boniface church, is changed to the new St. Francis seminary at Cincinnati. Bro. Oswald Bleg, O.F.M., who has been assisting at St. Boniface during the recent illness of Bro. Sullivan, is transferred to Our Lady of Sorrows church, Kansas City, Mo. Brother Francis, O.F.M., of St. Michaels, Ariz., has been assigned to St. Boniface church, Fort Wayne, Ind.

Bro. Joseph, O.F.M., will continue as pastor of St. Boniface with Rev. Bartholomew Obr, O.F.M., as assistant pastor. Likewise Rev. Adelbert Rolfe, O.F.M., will continue as pastor of St. Lawrence's assisted by Rev. Accurs Thoenes, O.F.M., who also chaplain at St. Anthony's home for the aged, the transfer affecting St. Boniface church and St. Elizabeth hospital will be made effective this week.

Young Doctors Open Offices.

Dr. G. R. Donohue and Dr. Harold G. Martin have opened offices for the practice of medicine and surgery at 107 North Sixth street. Each has just completed his internship at St. Elizabeth's hospital. Dr. Donohue received his degree from St. Louis University. Dr. Martin received his degree from Indiana University. Both young men are popularly known here. Dr. Donohue being a very active member of Lafayette Council, Knights of Columbus.

Boyle-Jaunce.

Miss Sadie Boyle, daughter of Mr. and Mrs. Robert Boyle of this city, and Robert J. Jaunce of Fort Wayne, were married June 29th at Saints Peter and Paul's Catholic church, Goodland, with the Rev. Edw. Eisenhardt officiating.

ARCHBISHOP GLENNON HONORED BY WOMEN

The Council of Catholic Women of the St. Lawrence Archdiocese recently presented Archbishop John J. Glennon, D. D., with a spiritual bouquet consisting of 120,000 Holy Communion offerings for the special intentions of the Archbishop by the members of the organizations affiliated with the council.

The gift was presented in recognition of the thirtieth anniversary of the consecration of Archbishop Glennon.

Mrs. John E. Riley, president of the Catholic Women's Council, visited the residence of Archbishop Glennon and presented the gift, which was beautifully arranged in book form and bound in white kid.

The leaves of the book were of parchment and the art work, which was the creation of one of the members of the Ursuline Community of Sisters in South St. Louis, was illustrated with letters. The front cover of the volume had an illuminated picture of the chalice and host.

ST. THOMAS SUMMER SCHEDULE ANNOUNCED.

Many people of the Fort Wayne diocese are taking interest in Bass Lake, seven miles west of Knox, Ind., as so many are inquiring as to the time the services are held. Due to the influx of large crowds of Catholics from Chicago, the pastor was compelled to have two Masses, hence Low Masses at 8:30 and 10:00 o'clock at Knox and at 9:00 o'clock at Hamlet, seven miles north of Knox.

Our Sunday Visitor is read in more than 500,000 homes every week. It is the largest, most popular national religious magazine in the United States.

SOUTH BEND DISTRICT

St. John's Society and St. Stephen's society, two organizations in St. Mary's Catholic church in South Bend, recently presented the church two beautiful statues, one of St. Boniface, and the other of St. Peter the Great. In addition to the church, also had presented to it a pretty holy water fountain in highly decorative marble. The Rev. Michael Oswalt gave a history of the two saints, whose statues were presented, and blessed them with appropriate services.

OVER NINE HUNDRED AT NOTRE DAME SUMMER SCHOOL

With 915 students enrolled for summer school at the University of Notre Dame, the largest attendance for a summer session since the establishment of the summer course eight years ago. The enrollment this summer is 120 more than last summer.

Carl F. Lemper, proprietor of the Lemper Barber shop in Elkhart, was married to Mrs. Vera Lamm, daughter of Mr. and Mrs. N. J. Frederic of Elkhart, Wednesday evening. The Very Rev. F. J. Jansen, pastor of St. Vincent's Catholic church, conducted the service at the rectory in the presence of Mr. and Mrs. E. A. LaRoque, and Mrs. Lemper are at home at 317 South Third street, Elkhart.

Five South Bend girls of Polish descent received their veils and gave their first vows as nuns of the order of Sisters of Nazareth, Tuesday morning at Des Plaines, Ill. They were: Miss Stella Dziekanski, daughter of Mr. and Mrs. Joseph Dziekanski, 1815 West Florence avenue, who will be known as Sister M. Janella; Miss Stella Radacki, daughter of Mr. and Mrs. George Radacki, 518 North Johnson street; Miss Gertrude Radacki, daughter of Mr. and Mrs. Louis Radacki, 1814 West Waverly street; Miss Victoria Radacki, daughter of Mr. and Mrs. George Radacki, 518 North Johnson street; and Miss Victoria Stajkowski, daughter of Mr. and Mrs. John Stajkowski, 324 South Jackson street.

LOGANSPORT DISTRICT

HOLY NAME SOCIETY REORGANIZED

Thirty-seven new members were added to the Holy Name society of St. Vincent's church recently, under the advocacy of the pastor, Rev. Jas. H. Durham.

The members attended services at the 7:30 Mass last Sunday, receiving Holy Communion in a body. The pastor preached a sermon on the occasion and eulogized the members at the service. The members were sealed which they have taken in the organization. After the services the members repaired to the church hall where breakfast was served by the ladies of the parish. Talks were made by the President, J. J. White, John Sheerin and Jesse Taber.

LYNCH-ENSING

The marriage of Miss Nellie Lynch, daughter of Mr. and Mrs. P. H. Lynch, of 1702 North street, this city, to Mr. Wm. S. Ensing, of Detroit, took place Tuesday, July 6th at the Rosary church in Detroit, Mich. Rev. Father H. A. McCarthy officiating. The couple were attended by Miss Harriet McGillicuddy and Raymond Zimmerman. Following the ceremony a wedding breakfast was served at the Statler hotel. After an eastern trip Mr. and Mrs. Ensing will be at home to their friends at 5075 Cass Ave., in Detroit.

STEPHENS-ADAIR

The marriage of Miss Eunice Aday of Lake Cicott and Willard Stephens of 2205 Wright street took place Sunday evening, July 3rd, at St. Bridget's church, Rev. Nicholas Keller officiating. The couple were attended by Mrs. J. C. Lumbic and Robert Johnson. Mr. and Mrs. Stephens have taken up their residence at 2205 Wright street.

KNAPP-WARD

The marriage of Miss Martha Knapp, daughter of Mr. and Mrs. Alva Knapp of Royal Center, and Mr. Lee Ward, son of Mrs. Blanche Ward of Delphi, was announced, the ceremony taking place at the St. Ann's church, Logansport, Ind., Sunday, July 8th, at 9 o'clock. Rev. Father Edward Boney officiating. Miss Margaret Myers and Alva Knapp, brother of the bride witnessed the ceremony. Mr. and Mrs. Ward have taken up their residence at Delphi.

The ladies of St. Bridget's church gave their weekly card party Friday afternoon. Favors were secured by Mesdames Conroy, North and Uebel-houser.

Harmful literature is barred from the reading table of the good home. Parents, be on the alert to inspect all books, magazines, and newspapers your sons and daughters bring into your home.

OBITUARIES.

R. I. P.

UNION CITY

Funeral services for Patrick Kennedy, age 70, who died Tuesday evening, were held Friday morning at St. Mary's church, with the Rev. Father J. P. Shea officiating. The deceased had resided in Union City for a number of years, having been an employee of the Big Four Railroad. He is survived by three sisters, who reside at Waterbury, Conn.

SOUTH BEND

Funeral services for George W. Huss, 48, who died Sunday morning at his home in South Bend after an illness of six months, were held Wednesday morning at St. Joseph's Catholic church, the Rev. W. P. Lennarz officiating. He is survived by his wife, two children, and a step-son.

Frederick Rens of Lakeville, Ind., died Monday morning following an extended illness. He is survived by his wife, five children, and a brother. Funeral services were held at 9 o'clock Wednesday in St. Mary's of the Holy Rosary church.

Spinal meningitis claimed the life of Anna Paiter, two-year-old daughter of Mr. and Mrs. Joseph Painter of South Bend. The child died Monday at the Epworth hospital after a three days' illness. She is survived by her parents, two sisters and a brother. Funeral services were held at St. Stephen's church in charge of the Rev. Frederick Wencelmeier.

Miss Vera Marie Hoy, age 24 years, daughter of Mr. and Mrs. Frank L. Hoy, died Sunday afternoon at the family home, 702 East Washington boulevard, after an illness of several weeks of complications. Miss Hoy was born and reared in Fort Wayne and was educated at St. Augustine's, graduating with the class of 1920. She became a stenographer and was employed in the offices of the Medical Protective company.

The deceased was a devoted member of the Cathedral of the Immaculate Conception and the Young Ladies' sodality and was also a member of Our Lady of Victory circle, Daughters of Isabella. Surviving besides the parents are, one sister, Miss Gertrude at home, and one brother Harold of Chicago. A brother, Robert, and sister, Helen, preceded her in death. The funeral was held Wednesday morning at St. Mary's church instead of the Cathedral, owing to the improvements that are in progress. Rev. Thomas M. Conroy, rector of the Cathedral officiated.

Mrs. Mary Sessler, age 79 years, and a resident of Fort Wayne 55 years, died Sunday morning at her home, 105 Dawson street, after an illness of several weeks from senility. Deceased was a native of Belgium and came to America with her parents when four years of age. She was a charter member of St. Patrick's church and the Rosary society and the Sacred Heart League. Surviving are one brother, Nicholas Kotzel, and one sister, Mrs. Josephine Lovrich, Sandusky, O.; five sons, Charles, Centralia, Ill.; William, Kansas City; Harry, Fred and Frank, this city; four daughters, Mrs. Frank Gase, Clinton, Mo.; Mrs. P. D. Cronkrite, South Bend; Miss Ann Sessler, Los Angeles, Cal.; and Miss Clara, at home; 18 grandchildren, two great-grandchildren. The funeral was held Wednesday morning at 9 o'clock from St. Patrick's church. Rev. John Benne-dict officiating.

Mrs. Alice Stippich, age 45 years, residing at 2701 Brooklyn avenue, died Monday afternoon at St. Joseph's hospital after an illness from heart disease. She was a member of St. Joseph's church. Surviving are her husband, Frank N. Stippich, one son, Albert; her mother, Mrs. Cecelia Daulach; two brothers, Clarence and Adolph Davaux; four sisters, Mrs. Maynard Cope, Miss Rose Davaux, Mrs. Wattle Heath and Mrs. Bertha Crall. The remains were removed to the home of her mother on Parnell avenue and will be buried Thursday morning at St. Joseph's church. Rev. Robert J. Halpin officiating.

Mrs. Louise Regina Kuyoth, age 73 years died Monday night at her home on East Taber street. Mrs. Kuyoth had been ill in health for three months and seriously ill for 10 days. She was born and reared in Fort Wayne but had lived in New Haven, 63 years later returning to Fort Wayne. She was a devoted member of St. Peter's church, the Christian Mothers' society and Sacred Heart League. Surviving are two daughters, Letitia and Carrie, both at home; two sons, Frank and Edward, of Fort Wayne; one brother, John DeWald of Milwaukee, Wis., and one grand child. The funeral was held Thursday morning from St. Peter's, Rev. Charles H. Thiele officiating.

LAFAYETTE

John Cunningham, for eighteen years a member of the Lafayette police force, died suddenly at the family home Monday afternoon, following a stroke of paralysis. Mr. Cunningham was born in Lafayette Dec. 15, 1868. His early education was received at St. Ann's parochial school. On Aug. 23, 1905 he was united in marriage to Christina Schenker, who with one sister, Mrs. Margaret Farrell of Wichita, Kansas, survive. The funeral was conducted Thursday morning from St. Ann's church. Requiem High Mass was celebrated by Rev. J. A. McCarthy, pastor. The services were largely attended. Among those present were several city officials, two platoons of local firemen in uniform and all members of the police force but three, who remained on duty during the funeral services.

Mrs. Thomas Ryan, a former resident of Lafayette, died Thursday night at the family residence in Chicago. Death resulted from a stroke of paralysis which she suffered seven weeks ago. The deceased was born in this city, her maiden name being Miss Margaret Knecht. About 30 years ago she was united in marriage to Thomas Ryan and since then had resided in Chicago. Mr. Ryan died

15 years ago. Surviving are two sons Thomas and James of Chicago. Mrs. Ryan was a member of the Catholic North. Funeral services were conducted Monday and burial was made in Joliet, Ill.

Joseph H. Egnew, for more than 30 years a conductor on the Monon railroad, died at his home in Bloomington Sunday afternoon of complications. He was born at Chrisey, Ind., in 1874 the son of Wm. and Alice Egnew. Surviving are his widow, two daughters, his mother and several brothers and sisters. The funeral was conducted from St. Charles Catholic church at Bloomington.

KENTLAND

James Plunket, a pioneer resident of Kentland, was laid to rest last Tuesday in the Catholic cemetery here. Mr. Plunket died at St. Elizabeth's hospital from the effects of an operation. He was a native of Ireland and came to this country when twenty-one years of age. Later he married Miss Margaret Finney and they established their home in Kentland where they have since resided. They were the parents of ten children, six of whom survive.

NORTH JUDSON

Mrs. Antoinette Meagher. The funeral of Mrs. Antoinette Meagher, which was conducted from the St. Cyril and Methodius church, North Judson, Ind., last Thursday morning, July 12, at nine o'clock, was largely attended.

Solemn Requiem High Mass was celebrated by Rev. Kreez of the diocese of Fargo, North Dakota. Rev. V. Novicki, pastor of St. Florian parish, Hegewisch Station, Chicago, Ill., assisted as deacon of the Mass. Rev. French, of the diocese of Sioux Falls, South Dakota, was sub-deacon. Rev. A. C. Van Rie, pastor of St. Cyril and Methodius church, master of ceremonies. Other priests in the sanctuary were Rev. T. Chemna, pastor, and Rev. Michael Petzold, assistant of St. John's parish of Indiana Harbor. The office of the Mass was recited before the Mass of Requiem by the clergy.

The death of Mrs. Antoinette Meagher occurred in Denham, Ind., on Sunday evening, July 4th, when a fast Pennsylvania train struck the car in which she and her daughter and some friends were riding, resulting in the death of Mrs. Meagher a few minutes later. The victims were rushed to the hospital at Logansport, where it was found that the other victims received only minor cuts and bruises. They were returning home after attending the 4th of July celebration held in Denham.

The neighborhood in which Mrs. Antoinette Meagher had lived was largely non-Catholic. The deceased, being explained, naturally brought to her obsequies a large concourse of people. The Rev. Pastor taking advantage of the opportunity addressed them, giving them preceding the Mass, a pamphlet on "Explanations for a Stranger Attending Catholic Services," and explaining to them some of the ceremonies of the perpetual sacrifice. Continuing his sermon, taking as text, "Be Ye Ready for You Know not the Day nor the Hour When the Son of Man Shall Come." He also admonished the people the certainty of death and the uncertainty of WHEN, WHERE, and HOW we shall die. He concluded by recommending the relatives to submit their will to the Divine will, "Not my will but Thy will be done."

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Bureau of Information

Questions are answered, as far as possible, in the order received, hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after the receipt of their mail.

Always direct questions to BUREAU OF INFORMATION or to DEPT. Q. in separate envelopes. Questions should never be written on same sheet with subscription.

Is it proper for a brother 18 years of age and a sister of 16 years of age to act as sponsors at the Baptism of their baby brother, when many relatives and friends could be selected?

It is proper that a brother and sister act as sponsors for a younger brother or sister. Who would be likely to better discharge the duties of godfather and godmother than a brother and sister who are interested in the welfare of the baby?

Can one, who is an avowed apostate and who boasts that he has too much knowledge to practice the Catholic religion, act as sponsor at Baptism?

The sponsor must be a practical Catholic. An apostate does not measure up to this requirement and therefore, cannot act as a sponsor.

Has the priest, who administers Baptism, the right to reject a godfather or godmother at Baptism?

The priest, administering Baptism, must see that the rules of the Church are observed. Should he know that either of the sponsors is not a practical Catholic, he not only can but must refuse the privilege of acting in the capacity of sponsor.

You say that everyone must be baptized to enter Heaven. What about the people who died the following week after the Apostles began to preach? What about those who died before the Apostles reached them? What about the poor Indians in America 1400 years after Christ, without Baptism, without ever having seen an Apostle or priest? What about those sincere people whose parents and ministers do not believe in Baptism?

Heaven is God's Home; it is a reward for faithfulness to God's law. To gain Heaven one must fulfill the conditions laid down by God, Who has the right to determine under what conditions one may enter His Home. The soul must be raised above the natural state; it must be cleansed from original sin. The ordinary means whereby the soul can be cleansed is the Sacrament of Baptism. Now there are three kinds of Baptism. The ordinary form of Baptism is Baptism by Water. Christ intended that the application of water to the body should indicate the cleansing process which this Sacrament effects in the soul. Baptism of water is given by pouring water over the head of the one to be baptized and saying at the same time: "I baptize thee in the name of the Father and of the Son and of the Holy Ghost."

There is another manner of Baptism and that is Baptism of Blood, whereby one lays down his life for the cause of Christ, before having received Baptism by water. Some of the soldiers, in the general persecutions of Christians, received entrance into Heaven by Baptism of Blood, when they, convinced of the truth of Christianity, gave up their lives rather than persecute Christ's Church.

There is another form of Baptism, called Baptism of Desire. One who knows the necessity of baptism, such as the catechumen, who has been instructed, or one who has received the grace of God to do what God wants him to do in order to be saved, may, through his strong desire to do whatever is necessary for salvation, be saved, even though he has not the opportunity of being baptized in the usual way.

What is God's attitude towards the people you have mentioned? We cannot determine for each individual. We know that God gives each one sufficient grace to be saved. We hope that all of those you mentioned were

led to salvation through Baptism of desire.

Is there any chance for one gaining Heaven who took his own life, due to brooding because of domestic troubles? Would members of the family be responsible for his act? Would it be proper to offer prayers, Masses, and good works for his soul?

No one can say definitely that the soul of a suicide will be saved or lost. No one knows what transpires between the soul and God when that soul appears before its Maker to render an account of its stewardship. If reason is unseated because of worry, then one is not responsible for his actions even though he take his own life. God, who reads the human heart and searches even our most secret thoughts, will deal justly but mercifully, with such a soul.

Charity suggests that none be held responsible for such a tragedy. Prayers and good works and Masses should be offered for the soul of the departed, imploring God's mercy upon it.

What do the letters I. N. R. I. mean?

They are the abbreviation of the Latin inscription placed on the cross of Christ by Pontius Pilate. They mean Jesus of Nazareth, King of the Jews.

Inclosed find a clipping from our Pendleton, Ore., paper, announcing the coming of one, Rev. J. F. Mathews, or "Father Joe," an alleged ex-priest. Was Mathews ever a priest?

Joseph (J. F.) Mathews was born in County Louth, Ireland, over 40 years ago. He was the only son of a pious Catholic but probably had no vocation at all. He was educated in St. Patrick's College, Armagh, St. Columban's College, Newry, and Irish College, Paris, where he was ordained in 1908. His first mission was at Collon, County Louth, Ireland.

He was sent to Tullyallen, near Drogheda, in 1911, but developed habits of drug-taking and intemperance and broke down publicly in Tullyallen church in October, 1913. He was removed from his mission but got another chance almost immediately and was sent as curate to Togher, County Louth. Here he also broke down in December, 1913, and since then has not been allowed to minister as a priest in Ireland.

Early in 1914 he entered a home for inebriates and stayed there for a considerable period of time. On leaving he continued his career of public intemperance and contracted many debts. About 1915 or 1916 he came to America and tried to get a mission from the Rt. Rev. Dr. Gunn, Bishop of Natchez; but, failing to make the grade, he left the Catholic Church and joined the Presbyterian denomination.

FOUND

Purse on Municipal Pier
Loser should send full description of purse and contents to LOST AND FOUND BUREAU, MUNICIPAL PIER, CHICAGO, ILLINOIS.

After Dinner Story

THE PRESENCE OF THE ALTAR

By the Rev. James F. McElhane, C.S.C.

(Continued)

Vacation

At home they were anxiously awaiting Frank's first vacation. They had been counting the days, though they were not exactly certain as to the day of his arrival. At school Frank was more than nervous to get home for his first vacation, so nervous that the night before he was to leave, he fell into a restless sleep and began to dream.

He dreamed he was home. He met Eddie at the front door. Mary and Catherine came rushing when they heard his voice.

Where's mother? he asked. "She's gone away," the voice in his dream answered.

"Where?" "She's been dead for two weeks," the voice continued.

"Dead for two weeks?" he dully repeated. "And buried," the voice cried.

"Why, was I told?" he cried. "Mary!" he called. "Catherine!" Still louder, "Eddie!" But they had disappeared. "No, she isn't dead; you're fooling me." He was running from room to room. "Mother! Mother!" he was shouting.

Then he heard a voice—low, "Frank!" A quiet and almost distinct. Someone was pushing him. "Frank, wake up, you're talking in your sleep."

He was awake. His face was wet with tears. "Gee," he said to himself, "that was an awful dream. Maybe the fellows won't jolly me about talking in my sleep."

The next day he was on his way home. He rang the front door bell just at supper time. He knew they were at table.

Eddie came to the door. Frank signaled him to be quiet. Then in a voice that he thought was somewhat like Eddie's, he said gruffly: "No, we haven't anything for supper; now get out of here as fast as you can."

"Eddie" came the reproving voice of the mother from the dining room. She was coming to the door. "Hello, mother!"

"Frank!" she said as he went into her arms. "My boy, my boy." Mary and Catherine and Eddie waited patiently till mother had finished her greetings.

"Say, it's good to be home. And oh, yum, yum, look at that home-made pie. Oh boy!"

"We've got a place all set for you." "If we'd only known you were coming today we'd been at the station to meet you."

"Sit down." "Just as soon as I get some of this dust off me."

Their faces, their eyes, their excitement showed their joy. "How broad shouldered you are!" "You must have grown a foot!" "You look the picture of health!"

"How do you get that way?" Eddie asked. "Prayer and mortification," was the answer.

"When does your vacation end?" they asked him who had just arrived. He told them.

"I'll be back soon," he said immediately after supper. "I got two things I want to do right away." He was getting his cap.

Eddie's face was serious with question. "Can I go along?"

"You bet you can... and may... and must," was the reply that lighted up Eddie's face and settled the one shyness of Frank's vacation so far as Eddie was concerned—he was to be Frank's chum.

Father Glynn himself came to the door. "Well, well, well, Frank, how are you? You're as welcome as a big donation that would pay off the parish debt. And how are you, Eddie?"

Frank, you're fat and husky. Say

young man, don't they teach you anything about mortification in that Seminary? When did you come? Now tell me all about yourself."

"I have been doing my best, Father, though, as you know, my marks are not perfect."

"Are you going to be a priest, Frank?"

The answer was certain, "Yes, Father."

"What kind?"

"I'm trying to live so I'll be a good one, Father."

"Some day we're going to have a great First Mass. Did your mother tell you about your servers for your First Mass?"

"Yes, Father."

"If there is anything I can do for you, Frank, here or at the Seminary, let me know."

"Well, I want to serve your Mass during vacation, Father?"

"Why, of course you'll serve it; seven o'clock promptly."

"Here's your key. Make your visit now; and see that the sacristy is opened each morning at 6:50."

"Yes, Father."

He was back home not long afterwards. Neighbors came in and went. Some old chums called. Then when all had gone, the family sat far into the night and talked. The others wanted to know so much about the Seminary and Frank told them, painting pictures to the best of his ability; the hours, the studies, the priests, the boys, the games.

As the days of the first vacation lengthened, they discovered that there was much about him that was new. Vacation was a part of him and he was living it even on vacation. He brightened his home by his presence. The Seminary had been working on his soul; now it was bearing fruit in thought and word and conduct. Furthermore, the mother of a seminarian was making herself more worthy to be the mother of a priest. Sisters and brothers of a seminarian were preparing to be sisters and brothers of a priest. Frank was in their special affection a priest to be.

All things end and even the happiest of vacations. When the day came for Frank to go, they could easily see that he was anxious to be back where he felt he really belonged; and though they knew that his love of them had grown rich and strong, still they realized that the higher call had taken possession of him, and they were glad that such was so.

For a while after he was gone, they missed the joy of his presence. Yet even while they thought of him, they understood that the very reason they loved him so much was because of the big fact to be, priesthood. Missing him, they prayed for him.

The prayers that rose to Heaven for him were without number. Frank's vacation ended as it had begun—with a dream. The train had been riding along smoothly; Frank's eyes grew heavy with sleep; he dozed; he dreamed.

He was in the Superior's office in the Seminary. The Superior was shaking hands to welcome him. Then the dream went on.

"Frank, you were not to come back," the voice in his dream said.

His knees were shaking; his heart was thumping; he could not get his breath; he could only stammer: "Father?" in a voice anxious with question.

"You were not to return."

"Father, please, Father, let me stay. I've tried to study hard, Father; and I've tried to pray hard, Father; and, Father, I'll be better than ever if you let me stay."

The train gave a lurch and he was awake. He was uncomfortably hot. It's strange, he said to himself. Before vacation I had a dream that mother was dead and I realized how much I loved her. Now in going back to the Seminary I dream I'm expelled and understand how much I love the Seminary.

(To be continued.)

The Fairyland of Christian Art

Instead of Cinderella's golden pumpkin, the Eucharistic Congress pilgrim hailed a taxi, came up the incline to the second floor of the Municipal Pier, Chicago, to see the display of Christian Arts. The Pier extends a mile eastward into Lake Michigan, and the exhibition was placed at the eastern end of the hall, which section was beautifully decorated in the papal white and yellow and a profusion of our glorious red, white and blue.

Alighting in a forest of green boughs, he saw the replica of the little hut in which lived the saintly Pere Marquette, the first white habitation, it would seem, in that great city of today. The first booth, just a few steps beyond the hut, spanned a period of two hundred fifty years, and showed the work of that zealous mission tiler, the late Mary Geckel. Past three booths we walked and came to a magical chapel. I call it magical, because it was erected in a few hours, this sectional chapel which is destined

to revolutionize the prairie church since it may be erected and dismantled in a day to follow the congregation in mining sections or army camps. A folding organ shows how the needs of outlying missions are being cared for. Daily we enjoyed music by that golden-throated singer, Father "Martha" McGuinness, accompanied on this organ.

Although booth locations had been assigned by lottery, our dear Saint Veronica secured the sixth booth, (for her Sixth Station), so we felt that she was finding her way quite well in this great city.

The accompanying picture shows that our three glass show cases, well lighted, were filled with veritable treasures of which loyal Veronicas had worked for months. Your exquisite handwork excited much favorable comment. The greatest privilege of my life was being permitted to take part in the Congress by exhibiting your lines; it was a pleasure to meet

our dear Veronicas, and a Novena of Masses was said for all of you during the time of the Congress.

For the benefit of our absent members, I shall give you a glimpse of your booth, "yours," because the loving labor of your skillful hands made possible its beauty. When little groups of visitors came, the Directors, or her helpers, gave an informal talk like this:

"You are welcome to the booth of Saint Veronica, one of the many charities fostered by OUR SUNDAY VISITOR. This Society was started six years ago, when in establishing a new filing system, Miss Stella O'Brien filed the letters of Father Noll. Those pathetic appeals of mission churches touched her heart; she asked permission to write a series showing our loyal Catholic women how to make altar linens to lighten the burden of the missionaries on the outposts. The editor, his zealous soul awake to every mission need, consented, and thus the ORDER OF SAINT VERONICA was launched.

"Thanks to our kind readers, this Society now has over 5,800 members, and we have placed over 17,000 pieces of linens and this represents only a portion of the work, because thousands of pieces made through our instruction booklets on needlework for the Altar have never passed through the CUPBOARD OF SAINT VERONICA."

"At the right, you may see how we pack your linens in blue boxes during the year, and at Christmas the holly boxes and the bright ribbons are sent as your gift to the Christ Child. In these cases you will note the exquisitely beautiful work which our good members make, their atonement for Bethlehem's neglect. And for you colored ladies, so eager to aid this splendid charity, I have a message: I remember that a king of your race was one of the three Magi who brought gifts to the helpless Babe in the Manger. So you may bring your loving gifts to Him knowing some lowly Altar. He has needed of your offerings. Organize your girls and women into sewing classes to work for Tabernacles and spend happy hours serving your Lord with your needles."

"Of course, men imagine they cannot help, but this is not true. Look at this fine cinchure, made by a marine engineer, he sends us a lot of cinchures every year, and this lovely cord was made by a man in a hospital taught by a good nun how to ease the tedium by working for the Great Physician."

Many distinguished visitors are calling at our booth. Cardinals, Bishops, Monsignors, Priests, Sisters, devoted Veronicas, zealous readers of OUR SUNDAY VISITOR, and those not of our Faith, but eager to learn our belief, listening and questioning most respectfully. Bishop Cremona, of Alaska, registered, and we promised to send him a box for his missions. But our fulfillment of that promise to the Bishop of the North Pole depends on you. Will you help us bring a ray of sunshine into his dismal where darkness reigns for months at a stretch?

"And there came to our booth an exile that moved us deeply, Father Dominic who had been Chaplain to Lord Mayor Terence McSwiney. This intrepid Capuchin had been sentenced to death, but his sentence was commuted, and he was exiled instead. A noble hearted Catholic, visiting Ireland at that time, brought Father Dominic to the United States, and at present he has a "little" parish, a parish extending over six thousand square miles! Into this exile my Irish heart made a promise: I pledged a wonderful box from the Cupboard of Saint Veronica for his scattered missions. Father Dominic has known the sorrows of Ireland; he has heard the sentence of banishment of England; let us show him the graciousness of the fairest land of all, our own United States."

"We are sure that the first name on your Christmas list this year will be that of the BARE OF BETHLEHEM. Get the booklets from our Book Department and start now, so that entwined with the holly berries of Yuletide will be found the fruits of this glorious occasion, the Eucharistic Congress."

Those desiring to sew for the missions should not write to us, regarding materials, but may write to J. C. Daleide, 1530 Sedgewick Street, Chicago, Illinois, where the proper weight lines will be selected, and if OUR SUNDAY VISITOR is mentioned, wholesale prices have been promised in order to assist needy missions, not only on linens, but on vestment materials and findings.

With greetings to one and all of our loyal Veronicas and thanking you for the splendid part that you took to honor our Silent Guest, we are,

Gratefully yours,
ORDER OF SAINT VERONICA,
TIORELLA V. MILLS,
(STELLA G. O'BRIEN) Directress.

HISTORY OF THE EUCHARISTIC CONGRESSES	Order-Blank
Preceding the XXVIII International Eucharistic Congress at Chicago, Ill. A Memorial Prepared by Rt. Rev. Monsignor Frederick Schlatte	Rt. Rev. Monsignor F. Schlatte, St. Boniface Society, 15 Park Row, New York.
Every visitor to the Eucharistic Congress in Chicago should read this pamphlet about the origin, meaning and significance of the Congress. It will add greatly to the spiritual enjoyment of the great festival.	Enclosed find \$1. Please send me a copy of your "History of the Eucharistic Congresses".
All who are reading the reports about the great Chicago Congress will be interested in learning more about the celebrations held in honor of the Eucharistic Congress of the Altar since last.	Name _____
Msgr. Schlatte's work is a treasure that should be found in every Catholic home. To obtain this richly illustrated 48-page booklet, send it to the St. Boniface Society, 15 Park Row, New York for the poor orphan children. The supply is limited. Mail the coupon to-day.	Street _____
	City _____ State _____
	Please print your name and address.

A Letter to Every Reader of Our Sunday Visitor

Dear Friend:

Will you give just a few minutes of your time to help Our Sunday Visitor compile a little information about our readers?

If you will kindly answer the following questions and mail them to us, you will certainly be of great help. Everything you write will be held confidential, and your name will not be disclosed to anyone.

Please, then, answer the questions and return them today. Thank you.

OUR SUNDAY VISITOR,

John Francis Noll
Sp. of St. Wayne
Founder and Editor.

Kindly answer these questions and return them to Our Sunday Visitor, Department AD, Huntington, Indiana.

- Do you read Our Sunday Visitor every week?
- If not, how often do you read it?
- For how many years have you read Our Sunday Visitor?
- How many members are there in your family?
- How many of them read Our Sunday Visitor?
- Do your children read it?
- Check those of the following features that you like to read best:
 - Front Page Articles
 - Editorials
 - Readers Speak to Readers Letters
 - Report on Missionary School
 - Bureau of Information
 - After Dinner Story
 - Children's Playground
 - Cleanings from Everywhere
 - Retreat Column
- Have you a suggestion for a new feature?
- Do you read the advertisements?
- About how many times have you patronized our advertisers?
- What is your occupation or position?
- Do you have to pay federal income tax every year?
- What kind of an automobile have you?
- Do you own your home or rent it?
- What do you think of Our Sunday Visitor?
- Name _____
- Street _____ City _____ State _____

REMEMBER this information will be kept CONFIDENTIAL by OUR SUNDAY VISITOR. Please answer the questions and return them TODAY. Thank You!

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OUR SUNDAY VISITOR

PORT WAYNE DIOCESAN EDITION

Issued Weekly by Our Sunday Visitor Press, Huntington, Ind.

RIGHT REVEREND JOHN F. NOLL, D. D., LL. D.,
Bishop of Port Wayne—Editor-in-Chief.

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Associate Editors.

CONTRIBUTING EDITORS: The Rev. Bernard X. O'Reilly, St. Louis; T. F. Oakley, Pittsburgh; H. C. Hengel, Madison, Wis.; Albert Muntach, S. J., E. E. Jarescho, S. J., St. Louis.
Entered as second-class matter May 3, 1912, at the post office at Huntington, Ind., under Act of March 2, 1879.

Subscription Rates:

In United States: \$2.00 per year; in Canada and Foreign Countries: \$2.00 per year. Three years, \$5.00. Life Subscription, \$50.00. Present life subscribers may secure the DIOCESAN EDITION for life by payment of an additional \$10.00.

Where a reader has an unexpired subscription term, we shall make a proper extension of time on the plate of the DIOCESAN EDITION.

For Advertising Rates Address
Advertising Manager, OUR SUNDAY VISITOR, Huntington, Ind.

HUNTINGTON, INDIANA, JULY 18, 1926

BISHOP'S HOUSE

1415 West Washington Blvd.

Port Wayne, Indiana

December 25, 1925.

To Members of My Entire flock:

Since your bishop not only has an interest in you equal to that of the pastor whom he places directly over you, but shares with the pastor a heavy responsibility in your regard, you will not wonder why he solicits admission to your home once a week in order to address you personally. Every bishop would undertake the same thing if he had the facilities of a modern printing plant such as your bishop has.

Now, may your bishop ask that you receive his paper with a warm welcome and that you and your children read it with punctual regularity? It may be true that you take other Catholic papers and magazines, but your own Diocesan paper, the cheapest and the best of all, must take precedence over all others.

The Holy Father directs me to tell you that he blesses all who read OUR SUNDAY VISITOR regularly; and your bishop offers his Mass not only every Sunday, but every day, for the priests and people who cooperate with him for the general welfare of the souls under his jurisdiction.

With many thanks for the welcome which you extend to me each week after work to address you, I am
Yours paternally in Christ.

John Francis Noll

Bp. of Port Wayne

REAL AND SO-CALLED CHARITY.

Quite often the present age is characterized as the age of charity, because of the generous benefactions of individuals and because practically every need of humanity is cared for in an organized way. Should the age not rather be designated as an age of humanitarianism? Paying taxes to the county for the proper housing and maintenance of the poor and of the aged and of the orphan is not charity. The payment of an assessment by a banker or a merchant or a wealthy individual levied against them by those who promote community chests is not necessarily charity. The payment might be construed as charity if the motive is one of charity, namely, to minister to the wants of the needy. But we feel that many contributors to what are commonly called charitable purposes are not performing acts of charity meritorious of big returns from the Giver of all Good.

Throughout the middle ages faith inspired charity and it was usually exemplified by individuals who dedicated their lives, without accepting any remuneration for service, to the relief of the poor and the suffering. St. Francis of Assisi first renounced all claim to an inheritance himself and became voluntarily poorer than those whom he served before he undertook the care of those in misery. He saw Christ represented in the leper and, therefore, felt it a privilege to kiss the sores of the leper. Of course, today this would be regarded not only as unsanitary, but as a reason for his own isolation lest he become contaminated and contaminate others. We would not even say that he acted wisely, but the holy motive in his conduct is evident.

St. Camillus converted into ministering angels those whom he had under religious instruction, holding up the corporal works of mercy as having immense value in Heaven in addition to the relief which they brought to the afflicted. St. Philip Neri found his greatest enjoyment in consoling the sick at their bedsides and in relieving distress in the most silent manner possible. St. Vincent de Paul was a veritable apostle of charity and he is one of the few saints of the past who has numerous organized followers even in this day, in every country and practically every large city in the Christian world. We are acquainted with some of his followers and imitators in Chicago, St. Louis, and other large cities, who sell Catholic literature, and notably OUR SUNDAY VISITOR, at the door of churches following five, six and seven Masses in the morning, and then use the proceeds for work among the poor. We are acquainted with some of them who spend every Sunday afternoon in hospitals, distributing good literature or reading it to those who cannot themselves read.

But how indifferent is the average Catholic! He thinks of giving nothing on his own initiative, and when he does give through some church collection he is wondering whether he may not be giving more than someone who is better able to give. If he did not contribute his offering in an envelope he would give considerably less. Now, what all Catholics should learn is the motive for giving, and to be imbued with that motive whenever he or she gives, no matter how small the contribution.

Probably one of the reasons why there is so little real charity in the world is that there are too many calls for assistance, response to some of which would not be charity. Then, even for works of religion and for the missions, appeals are so numerous that people become perplexed, and, knowing that they cannot assist all, and knowing not how to discriminate as between their respective merits, refrain from giving to most of them.

For the most part, our Catholic people are charitably inclined, and generous-hearted, but they are not sufficiently familiar with the needs of the Church at large nor with meritorious religious and charitable enterprises conducted by the Church in this country to become enthused.

ONLY THE OLD CHURCH REMAINS THE SAME.

If there was justification for the several breaks from the Catholic Church during the sixteenth century, how are the leaders in the Protestant religions today able to justify their sects' position without incriminating original Protestantism? There is surely little left of the reformed religions as established by Luther, Calvin, Wesley, etc. Our own government religious census shows the Lutherans to be divided among twenty-two groups in the United States, the Methodists into eighteen groups, the Baptists into seventeen groups, the Presbyterians into twelve groups. If Luther, or Calvin, or Wesley were to return to earth at this time and visit the United States, which group among the many claiming them as their founder would they accept?

Never did a sect which broke away from the Catholic Church retain its sameness for a half century, while the Mother Church has withstood the assaults of all these forms of Protestantism, the persecution of infidelity and irreligion,

the condemnation of governments, and continues to be the one undivided Church. Not only that, but she is living to witness the decline of the reformed religions, and if the world lasts many years longer, she will likely witness their demise.

Readers Speak to Readers

New York City, June 5, 1926

Dear Father Kelly:

Many, many thanks for your check for \$11 which reached us safely. In accordance with your wishes, this amount will be credited as contributions toward the Loper Fund of the Society for the Propagation of the Faith, from three of the readers of "Our Sunday Visitor." This will be forwarded at once to one of the Loper Colonies, and I need not tell you how great joy it will bring to those poor afflicted peoples as well as to the missionaries who have them in charge. Enclosed you will find a receipt.

With best wishes and again many thanks for this evidence of your interest in the missions, I am,

Very sincerely yours,

WILLIAM QUINN,

National Director.

Atlanta, Georgia, May 29, 1926.

Gentlemen:

In your issue of May twenty-third under the Bureau of Information a supposed to be well informed Catholic claimed that Catholics as a rule are not good church goers. While I may not fully agree with what he said, I am sure I don't agree with the answer given.

I have traveled through forty-one states in this country and have attended daily Mass in more than half of them. From the thickly Catholic populated cities of Massachusetts and New York to the thinly Catholic populated places of New Mexico and Georgia. After making generous allowances for those who are unable to go during the week wouldn't the number of those present be greatly augmented if those who could go really "loved the Mass"? To go when duty does not impel one to would be going out of love.

I have seen your splendid paper in almost every place I've been and I hope the day isn't long distant when it will be in every Catholic church in the country.

I am on my way to Chicago now and I am hoping that circumstances will permit me to be in attendance at the Eucharistic Congress to be held there.

Wishing you much success in your noble work, I remain,

Very truly yours,

JOHN F. HAYES,

Portland, Oregon.

Dear Father:

Two years ago the millions of readers of your great paper read about the Sanctuary of Our Sorrowful Mother, planned and projected by the Servite Fathers of Portland, Oregon. It was then but a vast religious ambition verging on the realm of dreams. But it is now quite a reality. And in the belief that your countless readers may welcome news of a work for the Mother of God I am sending this letter.

Three years ago it was but an idea—an inspiration in the heart of a Servite of Mary. Sustained with hope in the Sorrowful Mother's aid, blessed by the Holy Father, and encouraged by his superiors, Father Mayer launched the project. Over the length and breadth of the country the public press gave extensive notice to the project. Daily papers, weeklies, and magazines carried the story. And in the belief that your countless readers may welcome news of a work for the Mother of God I am sending this letter.

An office force was set to work sending out mail to all parts of the country. The letters, explaining the whole project, its spiritual purpose, its blessings, its material necessities. The response was marvelous—it revealed the deep love and sympathy lodged in Christian hearts for Mary at the Foot of the Cross. Letters poured in, expressing beautiful appreciation and giving abundant aid.

Work on the Grotto soon followed. This Grotto, as it is called, was built as a public Oratory, a place where regular Mass and devotions are conducted for the public. Thousands of people of Portland attended the dedication services, and since that time, more than 40,000 people have taken the pains to register in our visitor's book.

The Sanctuary, as we have said, is to be a place of pilgrimage. Nothing is more human than to look in one place for spiritual refreshment and enduring. And thither one returns for inspiration and strength. This instinct is age old. Hence, Sanctuaries—places of more than common piety and devotion—have ever existed, and in them human hearts have found an environment capable of calling out those pent up emotions and yearnings which our work-a-day surroundings cannot administer. And when men answer that call and go to some place where their heart expands and is lifted up to God, we call it a pilgrimage.

Sanctuaries have ever been the great attraction of our Faith. They are as old as Christianity, nay older, for the Jews journeyed to Jerusalem from every part at least once a year. All through the middle ages, Central Europe was dotted with celebrated Shrines where Mary's gracious hand reached down to frail humanity with heavenly blessings. Approaching our own day we see millions crowding to Lourdes and Assisi, and Monte Berge, and Oropa, and Beauraup in Canada. Last year more than a million and a half trekked their way to Rome to visit the Tomb of the Apostles and complete a life ambition—a pilgrimage of faith. The Sanctuary of Our Sorrowful Mother will have this same purpose for its being.

With this motive in mind a pilgrimage from Chicago is all arranged to come to Portland in the middle of July. It will consist of six hundred

or more clients of Our Sorrowful Mother. This first annual pilgrimage is the beginning of many another that will carry to our Mother's Sanctuary the love and devotion, the prayers and supplications of her countless children all over the world.

(Rev.) E. M. CALKINS, O.S.M.

May 28th, 1926.

Dear Reverend Father:

In the May issue of the New Age Magazine, on page 271, (which magazine is the official organ of the Scottish Rite of Freemasonry) is an article entitled "World Politics During April" by Albert H. Putney, 32nd K. C. C. H., Dean of the School of Political Science of the American University, Washington, D. C. In this article Mr. Putney makes the following statement:

"Pope Pius XI, in an apostolic letter to the Mexican bishops, forbids Catholics in that country to establish any political party under the name of Catholicism, but counsels the clergy that they 'cannot refrain altogether from an interest in civic affairs or put aside completely all care and solicitude for the things of public life.'"

"Here is a complete refutation, if one is necessary, of the claim that the Roman Catholic Church does not interfere in politics. Under the Pope's commands, however, such interference must not be open or honest, but must be carried on by subterranean methods through already existing political parties."

Mr. Putney accuses the Pope of commanding the Catholic Church to "interfere in politics" by dishonest and subterranean methods. He has absolutely no grounds upon which to base this accusation. In spite of what any Mason may say, the Pope did not command that the Catholic Church interfere in politics in Mexico by dishonest or subterranean methods.

A thirty-second degree Mason, the above that Mr. Putney, and evidently the Masonic organization also, considers that any "interest in civic affairs" by a Catholic is not an interest but an interference in politics, not only that, but an interference by dishonest and "subterranean" methods.

I wonder if Mr. Putney would make such a statement concerning Masons if they were asked by their Grand Commander not to establish any political party under the name Masonic but that they should not refrain altogether from an interest in the civic affairs of the nation. Would the Masonic organization be accused of interfering in politics, and would the Grand Commander of the Masonic organization be accused of commanding the Masons to interfere in politics by dishonest and "subterranean" methods through already existing political parties? I think not.

But why are Catholics not allowed to take an interest in civic affairs without being accused by Masons of interfering in politics? And why is the Catholic Church accused by Masons of interfering in politics merely because the Pope has informed the Catholics in Mexico that when he requested them not to establish any political party under the name Catholic that he did not thereby take away from them their rights as citizens to take an interest in the civic affairs of the country.

Here, I would say, is a complete refutation, if one is necessary, of the claim that the Masonic organization is not against Catholics. The statement that the Pope commanded the Catholic Church in Mexico to interfere in politics by dishonest methods, which statement is an absolute falsehood. The New Age Magazine, which is the official organ of the Scottish Rite of Freemasonry, publishes that falsehood on page 271 of its May issue.

Does not the above untruth, written by a thirty-second degree Mason and published by a Masonic magazine, prove conclusively that statement so often made by non-Catholics: "I would not join the Masons because they are against Catholics."

In the January issue of the New Age Magazine on page 13, Mr. Charles L. Weymouth, another thirty-second degree Mason, referring to the Masonic organization makes the following statement:

"It can truthfully be said that there is no other organization on the face of the globe that is so intensely interested in the practice of genuine charity as we, as Masons, are."

"Moreover, Masonry stresses not only relief but also brotherly love and truth. Falsehood is detested, and strict adherence to fact is always compulsory."

Mr. Putney makes the statement that the Pope commanded the Catholic Church in Mexico to interfere in politics by dishonest methods, which statement is an absolute falsehood, and the Masonic magazine publishes it.

That is an example of Masonry's brand of "genuine charity" and shows exactly how intensely interested they are in practicing it.

That is an example of how falsehood is detested by Masons.

That is an example of how Masons are compelled to strictly adhere to fact.

Mr. Putney's statement, however, is only one example, among many others of the same caliber, showing exactly how the Masonic principles, charity, love and truth, are practiced by individual Masons by the Masonic organization, and by Masonic magazines.

Sincerely yours,

L. T. WILSON.

Fill in COUPON and Mail to Our Sunday Visitor, Huntington, Indiana.

Find enclosed herewith my offering of \$_____ to help

lift the debt on the Catechist Training School.

Name _____

Address _____

Town _____

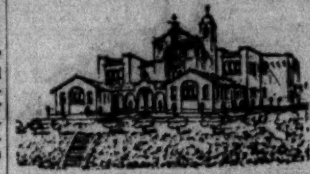
State _____

Notes on the Drive

for \$245,000—the cost of the Catechist Training School.

Last Report \$61,175 23
This Report 233 62

Total \$61,408 85



Send all donations to OUR SUNDAY VISITOR, Huntington, Ind. To all who send \$1.00 or more, a one-year subscription to THE MISSIONARY CATECHIST will be mailed. This monthly magazine tells all about the work of the missionary catechists.

Our Catechist Training School, located just outside of Huntington, Indiana, is now in operation. Its purpose is to train young ladies between the ages of 20 and 25 for Home Mission work principally among the Spanish-speaking population in the southwest of our own country. These people, Catholic by baptism, need Catechist and Social Service Workers. Priests among them are too few. Conditions for entrance into the Society of Missionary Catechists are a desire to sanctify one's self, zeal for the salvation of souls, good health, and a fairly good education. No dowry is required.

Hundreds of workers are needed for the extensive field, and hundreds of zealous young ladies should answer the call. We must all pray and work until the land is dotted with houses of retreat, new candles where the Holy Ghost descends into the hearts of the faithful, training houses for the lay apostolate, places of inspiration and blessing for individuals, parishes and the entire Church.

Cincinnati, Ohio.
I received the first copy of THE MISSIONARY CATECHIST. I read only a few lines of it and then gave it to another party who wished to read it. Then I received the March number and decided to read the whole issue. I have just finished reading it and I think it is wonderful how this work is now going on. While reading the articles in the paper I felt as if I were really out in New Mexico and I wished to be there. Enclosed find money order for \$10.00 for a life subscription. I do not think that I will ever again pass my copy on without first reading it through. Then when I have finished it I shall give it to some one else and it may help in getting new subscribers.

H. F. L.

Dear Missionary Catechists: I received the first copy of THE MISSIONARY CATECHIST. I read only a few lines of it and then gave it to another party who wished to read it. Then I received the March number and decided to read the whole issue. I have just finished reading it and I think it is wonderful how this work is now going on. While reading the articles in the paper I felt as if I were really out in New Mexico and I wished to be there. Enclosed find money order for \$10.00 for a life subscription. I do not think that I will ever again pass my copy on without first reading it through. Then when I have finished it I shall give it to some one else and it may help in getting new subscribers.

H. F. L.

Finally, the Pope declares that though much has already been accomplished in the way of providing facilities for laymen's retreats, still in the future the watchword is to be more and more progress every day.

"Make it your study," he says, "to turn the spiritual exercises more and more every day to your own spiritual profit and to that of others. Not only the workers in parishes and those who have already been provided with the opportunity for making retreats, but all other classes of the Catholic faithful are likewise to be supplied with closed retreats. You must labor with like success in all the other classes of human society. Evidently, from these stirring documents the depths of his soul by what he himself knows from his experience of many years as chaplain of the Sisters of the Cenacle at Milan and as a retreatant at Feldkirch, to desire with all his heart, in his present eminence as pastor of all, that the workers in parishes and those who have already been provided with the opportunity for making retreats, but all other classes of the Catholic faithful are likewise to be supplied with closed retreats. You must labor with like success in all the other classes of human society. 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Children's School and Playground

The next step after our prayer to the Holy Ghost is the examination of conscience. Just what do we mean by this expression? To examine our conscience means to look over our past lives, usually back to our last confession, that we may see how we have offended God in thought, word and deed. Everything we do forms the record of our daily lives. This record is in the Book of Life. Our conscience tells us what is right and what is wrong. In the evening, when we look back over the day, our conscience tells us whether we have been good or bad. When we prepare for confession our conscience tells us the bad things we have done. The easiest way to examine our conscience is to recall the Commandments of God, the Precepts of the Church and the duties of our particular state of life. Thus, for instance, when a child examines his conscience in regard to the Fourth Commandment, he asks himself just how he behaves towards his father and mother in thought, word and deed. Was I disobedient? he asks himself. If I was, how many times did I disobey them? Was it in anything very serious? Did I give scandal by so doing? Did I show the reverence and respect for my parents that I should? And so on with a list of other questions that the penitent asks himself when preparing for confession. He thus reviews the other Commandments and tries to recall any time that he broke the Commandments of God or the Church in thought, word and deed. Now this examination of conscience does not take very long especially if we receive the Sacrament of Penance frequently. Now, while we need not spend a half-hour examining our consciences, we should not be satisfied with rushing from the door to the confessional, congratulating ourselves that we are just in time and need not spend any time in waiting or in juggling around for position so that we can hurry through and out again. This is not the prop-

er way to prepare for the Sacrament of Penance. We should realize that offending God willingly is displeasing to Him. We should remember that mortal sin is the worst evil in the sight of God. Venial sin is hateful to God, though it does not cut us off entirely from His friendship. The more carefully we examine our consciences the more we realize the hatefulness of sin and the more we realize our need of penance. This is what God wants to find in us, a warm and loving heart.

What is the Examination of Conscience?
How can we best examine our consciences?
How much time should we spend in examining our consciences?

CALENDAR FOR THIS WEEK.

18 St. Camillus de Lellis.
19 St. Vincent de Paul.
20 St. Jerome Aemilian.
21 St. Praxedes.
22 St. Mary Magdalen.
23 St. Liborius.
24 St. Christina.

LESSONS FROM THE LITTLE FLOWER

Saint of the Infant Jesus
Showering gifts to please us
Roses of heavenly grace.
Beautiful gifts, the rarest,
These are "The Little Flower's"
Out of the Garden's Fairest
Into the hearts of ours.
Wonderful saint in glory
Fair as the flowers of May.
Telling us the story
Of "The Little Way."
Lesson that we are learning
Here, from our saint above,
Little are we and yearning
Jesus to know and love.
Josephus.

An Interesting Historical Sketch of Saint John the Evangelist

(Continued from Page Three)

crowd of people were assembled to look at him, and to witness the horrible punishment which was going to be inflicted on him. It was, indeed, a horrible deed; for the devil had put it into Domitian's head to invent a new kind of torture for the apostle, whom he hated more than any of the others only because Jesus loved him most. A great cauldron of oil was prepared, and a large fire was placed under it; and when the oil was boiling St. John was roughly stripped and thrown in. His wounds, from the scourging, were raw and bleeding, and it makes one shudder to think how they would naturally have smarted when the boiling oil touched them, and how great would have been the pain of the burns all over his body, for nothing penetrates and burns more than boiling oil. But as soon as the saint touched the oil the fire seemed to lose its force, and the oil appeared to be changed into a gentle dew from heaven, so that it felt soft and soothing to his wounds, and instead of being a torment it was only a refreshment to him. When the executioners saw this strange sight they thought that perhaps they had not made the fire hot enough, so they went to stir it up and add fresh fuel to it. But God was resolved to show that St. John was preserved by a miracle, and not through any fault in the fire. So he caused the fire to blaze up so fiercely that it caught some of those who were stirring it up and burned them to death; while at the same time St. John remained unharmed. At last finding there was no use in keeping him any longer in the cauldron, they took him out, shining like an angel, and stronger and more vigorous than when he went in.

The emperor was in a furious rage at what had happened; and as the miracle made a great noise in Rome, and set every one talking about this wonderful saint and his new religion, he became more suspicious and afraid of him than ever. But what could he do against such a man? It was plain that there was no use in trying to kill him. Still he must be got out of the way somehow or other; and so he was banished to Patmos, a small island near Crete, where he was set to work in the mines. This banishment was not much of a punishment for St. John; for he knew that wherever he went our Lord went with him; and it was while he was at Patmos that he was favored with the wonderful visions which are described in the Apocalypse. Here, too, St. John could find work to do for Jesus, and while he was working in the mines he found opportunities of preaching the Gospel to the poor and ignorant miners, many of whom were converted and baptized.

After St. John had spent some time in the island of Patmos, Domitian was murdered by his own servants, and the new Emperor, Nerva, allowed all those who had been banished by him to return home. The people of Patmos were very sorry to part with their dear apostle, but he could not remain longer with them, because he had a great deal to do in looking after the Churches which he had founded in different places. So he returned to Ephesus, and spent the few remaining years of his life in going from time to time to visit the neighboring Churches for the purpose of seeing that sound doctrine continued to be taught by the priests, and of warning the people not to be led away by heretical teachers, who even as early as St. John's time, began to wander away from the true fold of Christ, which is the Catholic Church.

The following story shows what love St. John had for souls, and what care he took of those who were under his charge. It happened once that

when he was paying one of his usual visits to a city in Asia, he saw a youth of a very pleasing countenance. He spoke to him, and found that he had good abilities, and that if he were well educated he might turn out to be a very good minister of the Gospel. Accordingly when St. John was about to leave the city, he gave this youth in charge to the bishop, and said to him, "Take charge of him and train him carefully; for I commend him to you with all earnestness in the presence of the Church and of Christ." The bishop promised to do what St. John bade him, and taking the youth home to his own house, he began to teach him how to live a Christian life. At first he looked after him very carefully, and the youth seemed to be going on very well; but after some time the bishop began to look after him less strictly, and to let him have more and more liberty, and the consequence was that he fell into bad company, and was led away to all the feasts and merry-making of the pagans. The bishop now tried to check him, but it was too late. The youth was headstrong, and like a restive horse which has got the bit between his teeth, nothing would restrain him and prevent his taking his own way. He went on from one thing to another, and from venial sins to mortal sins, till at last he became the captain of a band of robbers who infested the neighborhood, plundering and murdering every one who fell into their hands.

Time passed on, and, at length, St. John came again to the city. After having finished all his other business, he turned to the bishop, and said to him: "Come return me my deposit which I and Christ committed to thee in the presence of the Church over which thou dost preside." The bishop was puzzled, and distressed when he heard St. John's words, for he thought that St. John was asking about some money which he had given him to care for, and as he could not remember that he had received any money, it was impossible for him to give an account of it. But at last he understood that St. John was asking him for an account, not of money, but of the soul of the young man who had been committed to him; and as soon as he found this out, he began to cry and groan, and he said, "Alas! alas! he is dead, he is dead." "Dead," cried St. John, "how, and by what death did he die?" "He is dead to God," replied the bishop; "he has turned out to be a wicked man, and he has at last become a robber; so that, instead of serving in the Church, he now wanders about the neighboring mountains at the head of a band of robbers." On hearing this grievous news the apostle tore his clothes for grief, and, making great lamentations, he exclaimed: "To a fine keeper indeed, did I commit the soul of my brother! But get a horse ready immediately and hire a trusty guide to show me the way to the mountain."

The horse and guide were instantly got ready, and St. John rode away quickly from the church to the mountain where the robbers lived. When he reached their out-guard, the robbers came up to him to make him prisoner; but instead of trying to run away from them, he only cried out: "For this very purpose am I come; take me to your captain." The robbers led him to their captain, who stood armed in the middle of the company, ready to receive the prisoner. But the moment the young robber cast his eyes on the apostle, he remembered him; and, being very much ashamed of himself, he fled from him. St. John, however, forgetting his old age, ran after him with all his might, crying out, "Why dost thou fly, my son, from me, thy father, thy aged, defenceless father? Have compassion on me, my son; fear not, there is still hope for thee. I will intercede with Christ for

THE VOCATION TO BE A BROTHER

(By Rev. E. J. Garesche.)

There must be not a few Catholic young men in our country who would gladly embrace the holy life of a religious brother if only they appreciated its merit and realized how practicable it would be for them to follow this holy way of life. The vocation of a brother does not involve the responsibilities of the priesthood, nor does it require the long and arduous studies which priests must make. Still, it is a truly religious calling full of merit and of opportunities for useful service.

Some of the brothers teach and do hospital work as well as carrying on other useful activities, and whole communities are made up of religious brothers who thus serve God and enjoy the privileges of a religious life. But in every religious community of men there are some lay brothers who attend to the temporal affairs of the household and who yet lead the religious life and share in all the spiritual favors granted to their order or congregation.

The requisites for this holy vocation are that a man should have good health, a good character and sufficient virtue and earnestness to obey the rules. A very considerable number of Catholic young men have all the requisites necessary to be a lay brother. Many of them have no thought of marriage, are inclined to piety, would gladly make some sacrifice for Christ and could do excellent work as religious brothers.

Perhaps it is bashfulness or a lack of information or a failure to realize the opportunities before them which makes so many young men hesitate to become brothers. Sometimes it is a want of anyone to inform or advise them. Those who find themselves in such a position are quite at liberty to write the author of these lines in care of Our Sunday Visitor.

thee, as our Lord Jesus Christ died for me, and to give my soul for thee. Stop! stop! for believe me, Christ hath sent me." The hard heart of this prodigal son was touched with these loving words. He stopped, stood like a culprit with downcast looks—hid his right hand with which he had shed so much blood—and, trembling all over, threw himself at the feet of the apostle, and prayed for mercy. St. John raised him up, and embracing him, kissed the hand which he had hid for shame, and assured him that Jesus would pardon all his sins. He then desired him to fast and pray constantly for several days, while he himself did the same; and he never left him to be perfectly contrite and was restored to the Church.

Some writers say that St. John lived to be a hundred years old, and others that he was only ninety-three when he died. His precise age is of little consequence. We know that he lived to be so old and infirm that he was unable to walk, and yet his love of souls was still so great, that he could

The Cathedral and the Church

(Continued from Page Three)

monument to his name, but Archbishop Glennon's place in the history of St. Louis is written in a finer script than that of mosaics or marble. It is written in the esteem and affection of the whole city. His influence has been one of the constructive forces of St. Louis. There are no sectarian barriers between him and the city's public sentiment. St. Louis knows him as a churchman, as a scholar, as a man of affairs, as a citizen whose counsel is solicited in enterprises of moment, but it knows him above all as a great gentleman, who has brought lasting distinction to St. Louis. All of us, regardless of creed, take pride in this consummation of his priestly ambition.

It is a truism to say that a church is known by its churchmen! Well, that is a truism which does not happen to be true. The elements of bigotry, of prejudice, still obtain. We see unhappy manifestations of that attitude politically, racially, religiously. But knowing Archbishop Glennon as we do, may we not accept him, not as exceptional but as representative of his Church? Accepting him as such, we can appreciate the breadth and accuracy, as well as the beauty of Woodrow Wilson's tribute to the Catholic Church:

"The only reason why government did not suffer dry rot in the Middle Ages under the aristocratic systems

LITTLE GLEANINGS FROM HERE AND THERE

(Continued from Page Three)

Munich shortly after the close of the war. She was arrested and sentenced to be shot. Trembling at the thought of her approaching death, she prayed: "O God! If Thou dost exist come to my assistance; save me and I'll believe in Thee!" The fatal day came, but Miss de Leen, who is a Hebrew, by certain most fortuitous happenings, went free. She kept her word and sought for admission to the Catholic Church. She was baptized by Father Van Ginniken, S. J., the Founder of an association of lady lay-apostles. After a severe novitiate she became a street preacher. She is now at work for the Faith in Holland, where conversions from the ranks of Jewry to the Catholic Church are said to be not infrequent. From an anarchist to a Catholic is a long step, but it can be managed by the assistance of the grace of God.

"The reformation was, even at its best, not the return to the religion of Jesus, which most Protestants fondly suppose," is the statement made by the Rev. Dr. Reinhold Niebuhr in an article published recently in the *Pacific Christian Advocate* (Methodist). Needless to say, Dr. Niebuhr is a Protestant minister. He is a frequent contributor to such Protestant magazines as *The Christian Century* of Chicago. In the same article he

YOUR NEAREST CATHOLIC CHURCH.

John Saidmore.

THE WHITE INTERIOR WALLS.

Its white interior walls this lesson tell For Christ your Savior's sake Oh ponder well.
No whitened sepulchre's smug hypocrite In any wise may in His Kingdom fit. If Charity and Joy have failed in you: Patience and Peace your pathway cease to strew;
Goodness, Mildness, desert your barren heart;
If Modesty shines not, and Continence,
And all the Spirit's fruits; then worthless tree,
Doomed Sodom and Gomorrah are your sign.
Your Judgment's Day shall prove far less benign!

Christianity Inspired the Great Themes of Art and Literature

(Continued from Page Three)

have left us most frequently sing the glories of the man of good report, and of him who went through life benefiting his fellowman. Their heroes, like those of Tennyson's *Idylls of the King*, in their own way and sphere, went "abroad redressing human wrongs." For is not the message of Coleridge and Browning and Wordsworth, of Lowell and Bryant and Longfellow, an uplifting and consoling one?

Why then go to the corrupt and depraved in art and song and literature, to find themes of perennial beauty, and genuine cheer and delight? The really lasting works in every sphere of man's best artistic endeavor appeal to our nobler instincts and convey a special message to those who strive to walk in the path of righteousness.

"What do you believe is the reason for your long life, Uncle Aaron?" the reporter asked the colored centenarian.
"Becoz I was bawn a long time back, ah guess," said Aaron reflectively.

not bring himself to give up the charge of the Churches. He was so filled with love for his neighbor, that no other word or precept seemed ever to pass his lips. When he used to be carried into the church, and was so weak that he could hardly speak, he constantly repeated to the people who gathered round him for instruction, "Little children, love one another." His disciples, fired with always hearing the same words, asked him why he never said anything else to them; and he answered, "Because it is the precept of our Lord, and, if it be fulfilled, it alone is sufficient."
St. John had to wait a long time to receive the reward which Jesus had promised him so long before; but at last the happy hour arrived. A short time before he died, God revealed to him that he was going to take him to Himself; so he called together his disciples, and gave them his last instructions and his blessing, and, after taking leave of them, he expired peacefully, on the 27th of December, A. D. 100.

which then prevailed was that the men who were efficient instruments of government were drawn from the church—that great church, that body which we now distinguish from other church bodies as the Roman Catholic Church. The Roman Catholic Church, then and now, was a great democracy. There was no peasant so humble that he might not become a priest, and no priest so obscure that he might not become Pope of Christendom, and every chancellor of Europe was ruled by those learned, trained and accomplished men—the priesthood of that great and then dominant church; and so what kept government alive in the Middle Ages was this constant rise of the sap from the bottom, from the rank and file of the great body of the people, through the open channels of the Roman Catholic priesthood.

Woodrow Wilson as historian spoke with the authority of knowledge. Democracy has found itself since the Middle Ages. It now stands on its own legs. But the innate democracy of the Roman Catholic Church is mutably persists. The Princes of the Church, as the biographies of our American Cardinals attest, come from the ranks. That is the secret of its institutional vitality.

And so it survives and flourishes and ministers to multiplying numbers, and builds magnificent cathedrals, but never ceases to be "as the shadow of a great rock in many a wearied land" of human need.

states that he does not think "the Roman church was totally bereft of Christian elements."

No, the Pope is not the "Beast." The Rev. Mr. Rawlinson, of the Church of the Plymouth-Brethren, in February last proclaimed that Benito Mussolini, Premier of Italy, is "the beast of the Apocalypse." "Civilization," the Rev. Mr. Rawlinson continued, "will perish in a single cataclysm, and Mussolini being the 'man fitted to lead in the world-wide disturbances.'"

Mrs. Eddy's interpretation is very interesting. In her annual message of 1899 to the "Mother Church" of Boston, she says of Mrs. Josephine C. Woodbury, whom she regarded as a disturbing influence in the Christian Science Church:

"The doom of the Babylonish woman (Mrs. Woodbury) referred to in Revelation is being fulfilled. In this woman, drunken with the blood of the saints and with the blood of the martyrs of Jesus, drunk of the wine of her fornication, would enter even the church and retaining the heart of the harlot and the purpose of the destroying angel... poison such as drink of the living water," etc.

Non-Catholics like to read Our Sunday Visitor; send them the month-end special issues (12 issues) for one year for 20c.

CATHOLIC MAKERS OF AMERICA

(Continued from Page Three)

Enoch Louis Lowe (1820-92), Maryland, 1850-54. Declined Mission to China.

Thomas Sim Lee (1744-1819), Maryland, 1779-82 and 1792-94. Declined a third term, also seat in United States Senate.

General Thomas Francis Meagher (1823-67), acting, Montana, 1867.

General Alexander McNair (1774-1826), Missouri, 1820-24; first to serve.

Alexandre Mouton (1804-85), Louisiana, 1842-46. United States Senator.

Samuel Douglas McEnery (1837-1919), Louisiana, 1884-86. United States Senator.

Charles James McCarthy (1861-), Hawaii, 1918-21.

Mariano S. Otero (1844-1904), New Mexico, 1897-1904.

General Sterling Price (1809-67), Missouri, 1853-57.

Romualdo Pacheco (1831-99), California, 1875; Lieutenant Governor, 1871-75; State Treasurer, 1893-95.

Aram J. Pothier (1854-), Rhode Island, 1900-15 and 1925-27.

Andrew Bienvenu Roman (1785-1866), Louisiana, 1831-35 and 1839-41.

General James Shields (1810-79), Oregon Territory, 1848-49.

Emery San Souci (), Rhode Island, 1921-23.

Alfred Emanuel Smith (1873-), New York, 1918-1920 and 1922-26.

General Michael V. Sheridan (1840-1918), Civil Governor of Porto Rico, 1898-99.

General James Francis Smith (1859-), Governor-General of the Philippines, 1906-09.

General Jacques Villere (1761-1831), Louisiana, 1816-20.

Augustus Brevoort Woodward (1775-1827), Michigan; acting at various times.

Luke Edward Wright (1846-1922), Governor-General of the Philippines.

George Cabot Ward (), Secretary of State and Vice-Governor of Porto Rico, 1909.

Silas Woodson (1819-96), Missouri, 1873-75.

David Ignatius Walsh (1872-), Massachusetts, 1914-15.

Edward Douglas White (1795-1847), Louisiana, 1834-38. Father of the Chief Justice.

James Madison Wells (1808-99), Louisiana, 1865-67. President of the Returning Board which decided the election of President R. B. Hayes.

(To be continued)

The Correspondence Between Trajan and Pliny

(Continued from Page Three)

perplexity he asked: (1) Whether the age of the culprit should be considered? (2) Whether those who abused Christ should be pardoned? (3) Whether the charge against the Christians was merely the name or was it the criminality implied in the name?

The Trajan Law

Trajan's reply did not contain a specific answer to each question, but though somewhat evasive in its tenor it was sufficiently explicit and definite to settle all the legate's doubts. He first fully approved of Pliny's method and then while affirming that no general rule was applicable to all cases he laid down the principle that Christians were not to be sought out, but when any were brought before the tribunals and accused openly, not anonymously, they were to be punished. An exception was to be made in the case of those who recanted and proved their sincerity by offering sacrifice to the gods. This was the rule followed during the second century. The offense and the punishment were clearly defined and the action of Pliny and the other magistrates of the empire showed conclusively that there was nothing vague about the term "they are to be punished." Henceforth every judge in the empire had but one course whenever anyone accused, according to due form of law, refused to sacrifice and abjure Christianity and that was to put them to death.

Was this the first law proscribing Christianity explicitly? Mommsen and others maintain that the plenary powers possessed by all governors to take whatever steps they thought necessary to maintain order and safeguard the national religion enabled them to use harsh means in the suppression of Christianity. This right, the right of coercion, was the basis of all actions against the Christians who were thus dealt with according to the ordinary police regulations whenever the good of society required it. Others maintain that while this view is

The Mystery of the Most Holy Trinity

(Continued from Page Three)

same soul. Thus man's soul reflects the Holy Trinity.

The distinctly human acts of man always involve three great faculties: Knowledge, power, will; for instance, to write this article, I must have the knowledge of what I want to say, I must have power to express it, and I must will to express it. Knowledge of what to express, power to express it, and will to express it, are three distinct faculties of my mind or soul, but without their co-operation this article could not be produced. Thus we can trace, at least faintly, the image of the adorable Trinity in every action which man consciously performs.

The mystery of the Holy Trinity is of vast importance to us. Anything that God has revealed to man must be important to man. The mystery of the Holy Trinity impresses us with the honor, the dignity and the destiny of the human soul reflecting God's image. Let us perfect that image in our souls. Our souls alone are imperishable. All else passes. The body decays and soon crumbles and mixes with the dust. The soul remains forever. Nations fall like leaves eventually. People vanish. Races become extinct. The earth itself will be wrecked. Our solar system will collapse like others, but the soul knows no decay, no dissolution, no death. We are made for eternity. Let us work for eternity and live for eternity. Let us not waste all our energies and spend all our efforts on the trivial things of time. Let us do everything in the Name of the Father and of the Son and of the Holy Ghost. Amen.

COUNSEL TO YOUNG MEN.

On wedding day most happy he,
Who scanning his unwedded life,
Thanks Heaven with a conscience free
He was faithful to his future wife.
—L. A. Potter.

Harmful literature is barred from the reading table of the good home. Parents, be on the alert to inspect all books, magazines and newspapers your sons and daughters bring into your home.

true before the Jew and Christian question arose it is not the case after Nero, for then special laws were made. It is by no means improbable that at some time prior to the reign of Trajan, perhaps in the days of Nero, special laws were made against the Christians who were to be treated as dangerous outlaws fit only to be exterminated. Sulpicius Severus makes express mention of the fact that Nero passed laws against the Christians during the time he persecuted them. Tertullian frequently insists upon the iniquitous laws against his coreligionists and Origen defends the Christians accused by Celsus of violations of the laws by saying the laws they transgressed were Scythian in their harshness.

There is one commendable feature in Trajan's law, his prohibition against receiving anonymous charges. This was in keeping with his general policy by which he strove to stamp out this curse of Roman life. In acting thus Trajan showed himself a true ruler. He would not permit even those of his subjects who were rebels against the laws to be deprived of that first principle of justice. An explicit charge made known by accusers in an open court was required by his law.

The Trajan Persecution
All we know of the Trajan persecution is that Simson, a Bishop of Jerusalem and relative of Christ, Ignatius of Antioch and the Martyrs of Bithynia Pontus suffered. The early Christian writers never named Trajan as a relentless foe. Some, as Miletus and Lactantius, do not even mention him, while Tertullian clearly distinguishes between Trajan, Nero, and Domitian. Eusebius even exonerates Trajan by saying that the persecutions in his reign were local and brought about by a rising of the people or by the hostility of individual magistrates and he even adds, "Trajan interfered to mitigate their severity by giving double rules to be followed in persecuting the Christians."

"PRAYER."

To have a book, a pleasant nook,
And place with Thee and man;
To sit alone with Thee a while,
Some sunlit page to scan;
To look about, and see Thy hand,
And, loving, pray to Thee,
To know Thy birds, to love Thy flowers,
To live my life as Thou hast lived;
To do, and all do well;
This is my wish, Lord, be it so,
This only prayer I tell!
—James C. LaDuere.

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